UNIVERSITY OF ST. MICHAEL'S COLLEGE
3 1761 05518753 8

AS
122
.D813
v.29
no.5
SMC

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/monasteryoftalla29gwynuoft

PROCEEDINGS

OF THE

ROYAL IRISH ACADEMY

VOLUME XXIX, SECTION C, No. 5

E. J. GWYNN AND W. J. PURTON

THE MONASTERY OF TALLAGHT

DUBLIN

HODGES, FIGGIS & CO., LTD.

LONDON: WILLIAMS & NORGATE

1911

Price One Shilling and Sixpence

PROCEEDINGS

OF THE

ROYAL IRISH ACADEMY

In the year 1902 it was resolved to number in consecutive order the Volumes of the PROCEEDINGS of the Academy, and consequently attention is requested to the following Table:—

CONSECUTIVE SERIES.		ORIGINAL NUMERATION.			
Volume	I. (1836-1840) is	Volume	I.	1st Ser.	Sci., Pol. Lit. & Antiqq.
,,	II. (1840-1844) ,,	,,	II.	,,	,,
,,	III. (1845-1847) ,,	,,	III.	,,	,,
,,	IV. (1847-1850) ,,	,,	IV.	,,	,,
,,	V. (1850-1853) ,,	,,	V.	,,	,,
,,	VI. (1853-1857) ,,	,,	VI.	,,	,,
,,	VII. (1857-1861) ,,	,,	VII.	,,	,,
,,	VIII. (1861-1864) ,,	,,	VIII.	,,	,,
,,	IX. (1864-1866) ,,	,,	IX.	,,	,,
,,	X. (1866-1869) ,,	,,	X.	,,	,,
,,	XI. (1870-1874) ,,	,,	I.	2nd Ser.	Science.
,,	XII. (1875-1877) ,,	,,	II.	,,	,,
,,	XIII. (1883) ,,	,,	III.	,,	,,
,,	XIV. (1884-1888) ,,	,,	IV.	,,	,,
,,	XV. (1870-1879) ,,	,,	I.	,,	Pol. Lit. & Antiqq.
,,	XVI. (1879-1888) ,,	,,	II.	,,	,,
,,	XVII. (1888-1891) ,,	,,	I.	3rd Ser.	Sci., Pol. Lit. & Antiqq
,,	XVIII. (1891-1893) ,,	,,	II.	,,	,,
,,	XIX. (1893-1896) ,,	,,	III.	,,	,,
,,	XX. (1896-1898) ,,	,,	IV.	,,	,,
,,	XXI. (1898-1900) ,,	,,	V.	,,	,,
,,	XXII. (1900-1902) ,,	,,	VI.	,,	,,
,,	XXIII. (1901) ,,	,,	VII.	,,	,,
,,	XXIV. (1902-1904) :—				
	Section A. Mathematical, Astronomical, and Physical Science.				
	,, B. Biological, Geological, and Chemical Science.				
	,, C. Archæology, Linguistic, and Literature.				
,,	XXV. (1904-5)	In three Sections like Vol. XXIV.			
,,	XXVI. (1906-7)				
,,	XXVII. (1908-9)				
,,	XXVIII. (1909-10)				
,,	XXIX. (Current Volume)				

John M. Kelly Library

V.

THE MONASTERY OF TALLAGHT.

By E. J. GWYNN and W. J. PURTON.

Read March 16. Published July 21, 1911.

The two vellum manuscripts[1] in the Academy's collection, numbered 3 B 22 and 3 B 23, are companion volumes; it is probable that they originally were parts of a single manuscript, as they are numbered continuously in pencil by a modern hand. There is also another numeration in pencil for each volume separately. They are written on folios of the same size and by the same scribe who signs himself "Tadc ua Rigbard[a]n" at page 51 of 3 B 23. One other MS. in the Academy's library, 24 P 1, was written by this scribe; his signature occurs on p. 52 "Tadg ua Rigbardan qui scribsit": on p. 14 of the same MS. he gives the date 1473.[2] All three manuscripts are entirely occupied with material of a religious or ecclesiastical character, except for a few marginalia.

Some light upon the later history of the two companion volumes, 3 B 22 and 23, may be obtained from entries scribbled in the margins in English. These occur mainly in 3 B 22. This volume (and no doubt its fellow) belonged for a time to a family of Egans. At p. 68 is written, in a handwriting apparently of the early seventeenth century, "These are to certyfie y^{t} this booke longed to margery Egan." At foot of pp. 6–7, in a later hand, "Allive (?) Egane is y^{e} posseser of this Booke & I pray God." On page 24, "Stephen Egan"; p. 40, "Cor. Egan"; p. 50, "m^{r} Stephen Egan" (these last three entries seem comparatively recent). Towards the end of the seventeenth century the manuscript came into the hands of a family of Kennedys. On p. 13 of 3 B 22 is written: "Daniell Kenedy his hand & seale the 24th daye of Junii 1682 (altered from 1692)." Immediately below this is another name, in a different handwriting, as if it were the record of some agreement. On p. 47, "Philip Kenedy his booke and seale as witness

[1] These volumes were examined and described by Mr. Purton while working at the Calendar of Manuscripts now in course of preparation. The description of 3 B 23 is mainly his work; he first called my attention to the Tallaght document, and he has helped me in the translation. I desire to acknowledge gratefully many useful suggestions received from the Rev. Charles Plummer, who has kindly read this paper in proof.—E. J. G.

[2] He is also the scribe of part of H.2.12. T.C.D. (Nos. 1304 and 1309): see Abbott's Catalogue, pp. 323, 324.

my hand ye 9th april 1684." On p. 68 (top margin), 'Mr. Philip Kenedy 1699." Philip Kenedy's name is also written at foot of p. 58 of 3 B 23. On p. 44, "To Mrs Magrett Kenedy att Bellafinvoythe . . ." On p. 84, at foot, "Jo. Kenedy his booke . . ." Later the volumes came into the possession of one Torralagh ó Brin (Turlough O'Brien[1]), who has written his name at p. 30 of 3 B 23; and he is probably the father of the Randol mac Torr[alaig] whose name occurs at the foot of p. 26 and on p. 28 of the same volume.

Other names scribbled in the margins of 3 B 22 are Tumultaugh O'Haanly (p. 5), William Chisers (p. 45), William O Brin (p. 49), Bradstreet (p. 69), "Owen Coulahan his mark" (p. 80). These persons may not have been owners of the book, but merely witnesses to some legal transaction.

The two volumes afterwards belonged to General Vallancey, as is shown by a slip from a sale catalogue pasted on the first folio of 3 B 22. It runs thus: "1270 Two Vols beautifully written on Vellum at least 600 years past. These are in excellent preservation and most elegant penmahship [*sic*], small Folio." Mr. R. I. Best has identified this slip as an extract from the catalogue drawn up for the sale of Vallancey's collection in 1813.

We are here concerned principally with 3 B 23. This volume consists of 41 vellum folios, written in double columns, with from 28 to 36 lines in a column. The average size of the folios is 23 × 15 centimetres. Here follows a full description of the contents; the volume is numbered by pages.

1. Page 1, column *a*. Diuerte a malo et fac bonum inquire pacem et sequere eam .i. Soi a duine o ulc 7 dena maith, etc.

A homily on the Eight Arrows of Sin, with which the Devil seeks to conquer the citadel of Man.

After page 6 one or more folios are lost.

2. P. 7*a*. immalle re hihesu isa comarli rogabsat, etc.

It is not clear whether this is the conclusion of the above homily, or of a different one: it ends (7*a*)

roísam roaitrebam in saecula saeculorum amen.

3. P. 7*a*. Cum ergo facieis elimoysinam noli tuba canere ante te .i. ind tan didiu dogné almsain nachus commaeid amal dogniatt na breccaire, etc.

A homily on almsgiving, a good deal of which closely resembles the tract edited by Atkinson, *Passions and Homilies*, 6047 *et seq.* Ends p. 12*b*:

roisam roaitrebam in secula seculorum Amen. FINIT.

---

[1] 'O Brin usually = O'Byrne or O'Beirne, but Turlough (Toirdelbach) is a name very common among the O'Briens, while it is not used by the O'Byrnes, if one may judge by the indices to the Annals.

4. P. 13*a*. Dona harraib indso.

This is the treatise *De Arreis* published by Meyer in Rev. Celt. xv. 485. For a collation of this text with Meyer's see Eriu v, 45. There is no break in the manuscript between this and the next item.

5. P. 16*a*25. De luxoria. Luxoria tra hissed ainm inna dualcha tanaisi marbas anmain duine . . .

Two distinct documents are here combined in alternate sections. One is the Old-Irish homily printed by Meyer in Zts. Celt. Phil. iii. 25 from Rawl. B. 512; the other consists of extracts from an Old-Irish penitential, based apparently on the Penitentials of Theodore and Cummian. An edition of the whole document is in course of preparation. Ends (p. 28*a*) with the section of the homily which treats of Vana Gloria: cf. ZCP iii 28.

Most of p. 28 is left blank.

6. P. 28*b*. Some memoranda in a poor hand, dated 1729–1735. Here occurs the name Randal mac Torr*alaig*.

After p. 28 there is a gap in the manuscript.

7. P. 29*a*1. ni corab meinic bís can a fis aici cred doní sé fein na nech ele.

Part of a homily on the Atonement (?), the beginning of which is lost. Ends (p. 29*b*):

an urnaigti so. Domine ihesu Christi cor meam et Reliqua.

8. P. 29*b*. Some verses, partly illegible, in a somewhat later hand.

Bo beres buar o rigaib . bo na truag bit . . . g
bo an dil[echt]a bo . . . . bo an tsirmeta ni erig
b[o . . . fectnach failig . bo an fircrabuig (?) bo in cleirigh.

9. P. 30*a* 1. Hicc incipitt speclum pecatoris .i. is annso tindscainter speclair in peccthaig, etc.

Another copy of this moral tract[1] is found in R.I.A. 23 N 15, p. 59. After p. 30, which ends with the words "mona gradaigem cach ní teccusces Dia" (= 23 N 15, p. 60, 14), there is another gap in the manuscript. The *Speculum* is continued on p. 31, which begins "annsa leis na lebur saegulta ana (nó *superser.*) an cod dorindi Plato" (= 23 N 15, p. 66, 1).

P. 32 ends in the middle of a sentence with the words "oir is annsa n-aitsin tecait lucht oifici ifern docum" (corresponding loosely to 23 N 15, top of p. 68; but the two texts vary widely).

10. P. 33*a*. Athlaoch boi hi comaidecht . . .

Here begins the document which is printed in full below. It is interrupted on p. 47 by a copy of the *Abgitir Crábaid*, but is resumed at p. 51.

11. P. 47*a* 22. Incipiunt uerba Colmani fili Beognae uiri dei .i. abbgitir crábaid.

---

[1] It is an adaptation of Pseudo-Augustine, *Speculum Peccatoris* (Plummer).

See Zts. Celt. Phil. iii. 447 and Mart. Oeng. Preface x, xi. Ends p. 51*a*16. After the *Finit* there follows a note by the scribe:

Is fó cech ní sluindess ind lebarsa día tuicmis hé. 7 a comaldad tadcc ua rigbardn qui scribsit 7 ni hanmfis tuc ind a. b. c. d. eidir na riaglaib acht dhegla a faccbalae. "Good is everything that this book sets forth, if we understood it, and good it is to fulfil it: Tadg O'Riordan *qui scripsit*, and he placed the Alphabet among the Rules not in ignorance, but for fear of omitting it."

12. P. 51*a*21. Is hed dano dohucc Colccu ho Eogun . . .

See below, p. 161, 13.

13. P. 53*a*1. Labrum don bochtainecht . . .

A homily on poverty. Ends with p. 57*a*:—

Qui uiuit agradnad [et regnat] deus per omnia secula seculorum amen. FINIT.

14. P. 57*b*1. Labrum anos don trocaire, etc.

A homily on mercy.

After p. 58 one or more folios are lost. Ends at foot of p. 65*a*:

iarr sith 7 lean dia qui uiuit ad ragnad [et regnat] deus per omnia secula seculoram. Amen.

15. P. 65*b*1. Legthar andsa ix caibidil xx do lebur Matha co tainic duine ócc, etc.

This is the homily on the Ten Commandments which is printed in Atkinson's *Passions and Homilies*, p. 245. Ends p. 80:

da tucais toil egoir sa domanso let coic cetfadaib corporda (= P. & H. 7821).

16. P. 80*a*15. Selus domus tue cometit me .i. romgab étt mo tegdais a dia, etc.

A homily beginning with a story from the Book of Maccabees about the priest Mathias and his resistance to idolatry: cf. *Pass. and Hom.* 6534 *seq.* It is continued to the end of p. 82; but the last page is only partially legible.

17. The following marginalia are scattered through the volume: unless otherwise specified, they are written by Tadg O'Riordan.

P. 13, at foot:

indleac ind inis cath*aig* dixit:

[Bean]nacht beannacht for Máolbridde
tabr*aid*, na bad gair som:
beannocht cach trath, rád nád ceil seom,
for cach dodofair som.

The stone in Inis Cathaig said: "Blessing, blessing give to Maelbrigte; let it not be scanted: a blessing for every hour (a saying he conceals not) on each that he comes to aid."

P. 14, at foot:

Biad terc, codla gairit
eirgi moch, slechtain menic,
ocus fegad na carat
bis fod chosaib sa railic.

"Spare diet, short slumber, early rising, frequent obeisance, and gaze fixed on the friends that lie in the churchyard beneath thy feet."

P. 15, at foot:

Doman dian,
cid bethir air ní bad cian,
is baeth do neoch renus fír
ar ascnam a tir na pían.

"The fleeting world, though one live on it, 'twill not be for long; foolish is he who sells truth to win a place in the land of torment" cf. ZCP. vii. 498.

P. 16, at foot.

is mairce breichem beres gáoi
ar an truadan ac nach bi ní,
ar atchonnacsa a locc ruad
anbad mór don tsluag dusgní.

"Woe to the judge who judges falsely against the wretch that has naught; for I have seen in the fiery place a great multitude of people that do the like." This stanza is found also in T.C.D. MS. H. 1. 11, f. 124 *verso*.

P. 17, at foot:

is truad fáoid
focerd cadla ind diaid a láoigh:
o tosach domm*ain*, ní brecc,
ata écc ar ciond cach aoin.

"Sad is the cry the goat utters for her lost kid: from the beginning of the world—it is no lie—death awaits each and all."

P. 23, at foot:

Cid bé le bud emeilt doscribus mar do fuarus ind lebur so nó fós

"Whoever finds it tedious, I have written this book as I found it. . .'

P. 24, at foot, in late hand: Torg*a*lach o brin. . .

P. 26, at foot, scribbled in faded ink: Anso det . . . Randol M^{c}Torr*alaig* anso an beag ud (?) . . . tigerna mille 7 seacht cced 7 . . . fichid . . .

P. 27, at top:

Emanuel

P. 27, at foot:

ni tucais mo croide dam a libuir re cois caich ga breith uaim.

"Thou hast not given me back my heart, O book, while everyone is being carried away from me." (?)

P. 28, at bottom :

. . . ⁊ . . . . . 7 da fag . . . . do biad mar an cetnai.

P. 30, at foot, in late hand :

Torralagh ó Brin sealmór en labor so.

P. 44, at foot :

Finit : do scribus sin dom doig 7 inddí sceol so, 7 ni hainfis acht dia necar doniam ind nos.

Pp. 58 and 66 : scribbles, in a late hand, in English.

P. 75, at top :

mallacht dib fein

P. 78 at top :

ataid sluag i briain ac techt cugaind deis durlais do gabail, "O Brien's army is coming towards us after taking Thurles." This may refer to the battle of Thurles, A.D. 1174, in which Domnall O'Brien defeated the English ; if so, the note must be copied from an older manuscript. If, on the other hand, it is set down by O'Riordan himself, this would indicate that he was writing somewhere not very far from Thurles.

P. 81, at foot :

Marthin duit a croch . .

The document with which we are mainly concerned runs from p. 33 to p. 47, and from p. 51 to the end of p. 52. The script differs in certain respects from that employed in the rest of the volume. The chief peculiarities are (1) an unusual form of ꝺ,[1] closely resembling ꝺ, with which it may easily be confused ; (2) an unusual form of m, used mainly on p. 33, but occurring two or three times in later pages : it resembles a capital H, having the cross-bar depressed in the middle ; (3) a contraction, consisting of a ꝛ with a wavy stroke over it, which stands sometimes for *tir* (*ter*), sometimes for *irt* (*ert* ?) ; (4) the spelling, which is described below.

For the reasons given above, however, we must assume that our document is written by the same scribe as the rest of the volume. The peculiarities just noted are probably copied by him from the archetype which he had before him.

Our text is principally occupied with the traditions of the Monastery of Tamlachta (now Tallaght, a village situated within a few miles of Dublin),[2] and with the teaching and practices of two persons—Maelruain, the founder of the monastery, and his disciple Maeldithruib. There is nothing to show who the writer was ; but he must have been for some time an inmate of the

[1] This ꝺ is found also in the scribal note at the foot of p. 23.

[2] As to the fortunes of this foundation, see Handcock's *History of Tallaght*, and F. E. Ball's *History of County Dublin*, Part III.

monastery. He speaks of its usages as things within his own knowledge; he is familiar with minute details of its daily routine, and even records a penance inflicted on himself for breach of a rule (§ 45). It is not clear whether he had known Maelruain: if the text could be trusted, there is one passage which seems to show that he did: in § 5 we have the words *asrubart-sai fri Maolruain*: this would naturally mean, 'I had said to Maelruain' (*asrubart-sa*); but it is probable that we should read *asrubart-som*, "he had said": the same corruption has apparently taken place in § 46, where *asrubart-sai* cannot well refer to the writer. At all events the document was written after Maelruain's death, as is made clear by the words "in Maelruain's lifetime," § 6; besides, the references to Maelruain are in the past tense throughout. The phrase used in § 27, "this we received (*tucsam*) from Maelruain," merely implies that Maelruain is the ultimate authority.

But the author certainly knew Maeldithruib: in § 40 he says expressly, "This I heard from Maeldithruib." All the explicit references to the opinions and customs of Maeldithruib (with one exception) are couched in the present tense: the usual formulae are *issed fogní laiseom*, "this is his practice"; *issed as chóir lais*, "he thinks it right"; and so forth. The single exception occurs in one of the last paragraphs, § 86: *Maoldíthruib in quadragesimis in aqua et pane usque ad nouissimum tempus pro anima patris sui. Fobithin ba de a urnichte dogrés in quadragesima.* Here *usque ad nouissimum tempus* seems to mean "to the last, to the end of his life," and this agrees with the tense of *ba* in the next sentence. The natural interpretation of these facts is that the main part was written during the lifetime of Maeldithruib, and that § 86 was added after his death. The supposition is quite consistent with the disjointed character of the document, which is not a biography, nor yet a Rule, but a collection of *memorabilia*, probably jotted down from time to time.

It will be noticed that in a great many cases the writer records sayings and opinions without mentioning by name the person to whom he refers. These references are all (again with one exception) framed in the present tense: the one exception being the verb *dognid* in § 28; but this is a mere slip for *dogní*: in the same paragraph *doleici* is present. It is natural to suppose that in all such cases the person referred to is Maeldithruib. If so, the incident recorded in § 45 is proof that the writer had been under his rule at Tallaght.

Who was Maeldithruib? Although he seems to have been a personage of considerable importance in his own monastery, the references to him in the usual sources of knowledge are curiously scanty; but they are fortunately sufficient to fix his date. On p. 370, column 3, of the Book of Leinster, immediately after the Martyrology of Tallaght (properly so called), there is a

brief list of persons belonging to Maelruain's community (*Lucht oentad Maelruain*: versified in column 4), and among these is named *Maeldithrub anchorita Tiri da Glas.* We are therefore justified in identifying the Maeldithruib of our document with the Maeldithruib, "anchorite and sage (*sáoi*) of Tir da Glas," whose death is recorded by the Four Masters *anno* 840.

One other reference to him, though of later date, is worth recording. Among the spurious "Prophecies," published by N. O'Kearney in 1856, there is one (p. 95) which is attributed to "Maeltamlacht," who addresses his utterances to "Maeldithridh." These names evidently disguise Maelruain of Tallaght and his disciple Maeldithruib. There is a copy of this poem in a Trinity College manuscript H. 1. 10. p. 167; it is of no interest except as showing that the connexion between Maelruain and Maeldithruib was not forgotten in later times.

We have thus obtained a lower limit of time. Most of the document was written before 840, the year of Maeldithruib's death; a little was added later. An upper limit can be fixed by the references to Diarmait, abbot of Iona, in §§ 47, 65, 80. He was Abbot from 815 till 831 or later (Reeves' Adamnan, 388). The phrase in § 47, "Three words that Diarmait *left* to bishop Carthach," seems to imply that he was dead at the time of writing. If so, we have 831 as an upper limit, 840 as a lower limit.

These dates agree with the notes of time supplied by references to other persons, so far as they have been identified. The bishop Carthach mentioned in § 47 may be the Carthach, Abbot of Tir Da Glas, who died in 851 (Four Masters): there is nothing to show whether the person referred to by our author was alive or dead. Several of the other personages mentioned are known to have been contemporaries of Maelruain; such are Samdan, Mocholmocc, Mac Oige of Lismore, Cainchomrac, Fer Da Chrich, Helair, Dublitir, Eochaid ua Tuathail, Blathmac; also probably Colchu and Clemens mac Nuadat.

The few facts hitherto known about Maelruain have been put together by Reeves in his work on the Culdees, p. 7; see also O'Hanlon, Irish Saints, vii, 98; Contents of Bk. Leinster, p. 66*b*. His name is still familiar in the traditions of Tallaght (see F. E. Ball, History of Co. Dublin, iii, 43). He is remembered mainly as founder of that monastery and author of the so-called *Rule of the Céli Dé* which exists in the Leabhar Breac, pp. 9–12, and was published by Reeves, with a translation by O'Donovan. Our text has a close affinity with this Rule. The particular points in which the two documents coincide with or illustrate one another are indicated in our Notes. Which of them borrows from the other, or whether they draw from a common source, it is impossible to say. Reeves (on O'Donovan's authority no doubt) speaks of the *Rule* as being in its present form a production of the twelfth or

thirteenth century; but as Strachan has remarked (Deponent Verb 517, note), it is really in substance an early document; it probably belongs to the ninth century.

Our text supplies some fresh information as to the Céli Dé and their practices. They are referred to by name in two passages (§§ 40, 45); in many other places vague phrases, such as *fogní leusom*, "it is their practice," may refer either to the Céli Dé in general or to the community of Tallaght in particular. In § 6 Maelruain is quoted as speaking of "my Rule," and in three other places there is mention of "the Rule" (§§ 12, 63, 78); but there is nothing to show whether this is the Rule of Tallaght only, or a Rule binding on all Céli Dé. From the varieties of practice noted in various places where they were established, it would seem that there was no fixed Rule generally accepted by them.

It is noticeable that several of the anecdotes introduced relate to places where the Céli Dé are known to have been established: Clonmacnois (§§ 67, 85), Devenish (§ 60), Monahincha (§ 4); Iona (§§ 47, 52, 65, 85). Our text shows that there were also Culdees at Terryglass (§ 12). Evidently there were close relations between this place and Tallaght, since Maeldithruib is described as "anchorite of Tir Da Glas"; no doubt he went thither from Tallaght.

Although our document is principally concerned with questions of discipline and observance, it does not display the spirit of exaggerated asceticism which so often pervades the later Lives of the Saints; on the contrary, excessive severity is discountenanced by Maelruain and Maeldithruib. See §§ 63, 68, 77, 80. There is also a general absence of the miraculous and supernatural, and such stories of this kind as are introduced are of a comparatively sober character: such are the tales of Colum Cille and the sinful monk, § 66; of Maelruain's fasting against Artri, § 72; of the angel at Mag Lena, § 73; of Adamnan and the monks of Clonmacnois, § 85; of Eochu ua Tuathail and the layman's ghost, § 85.

LANGUAGE.

Except for §§ 66, 67, and 73, and the passages which coincide with the Rule of the Céli Dé (see *ante*), no second copy of our document has as yet come to light.[1] This is much to be regretted, as a good many passages seem to be corrupt, and even where the corruption is not sufficient to obscure the sense, the

[1] When this paper was already in proof, I was led by a hint from Mr. Plummer to examine the so-called Life of Maelruain contained in a portfolio (No. 36) in the Franciscan Library. This proved to be a seventeenth-century paraphrase corresponding to parts of the Rule of the Culdees and of our document. It has cleared up some difficulties, and I hope to publish it *in extenso*.—E. J. G.

old Irish forms have undergone more or less alteration. Certain eccentricities of spelling are worth noting, particularly the scribe's fondness for writing *ld* for *ll*, *nd* for *nn*: e.g. *ildius*, *caildech*, *andos*, *anttos*, *indni* (= *ainm*), etc. He sometimes treats the symbol 7 as = *t* or *d*: hence such a spelling as *al7essa* = *aldessa* = *al-lessa*, *figil7* = *figild* = *figil*.

The language is unquestionably Old Irish, but it has naturally undergone a good deal of alteration; for the most part, however, this is limited to an eccentric method of spelling, combined with such lawlessness in the treatment of terminations as one expects to find in a fifteenth-century transcript of an ancient document. There are not many signs that the scribe of our MS. deliberately altered the forms which he found in his original.

With a text of this character it is impossible to rely on the exacter tests of age. But a summary of the main points of grammatical usage will make it clear that the language as a whole is late Old-Irish.

Article.

Gen. sg. fem., acc. pl., and gen. pl., usually *na*; but *inda*, g. s. fem. 128, 16; 133, 20; *inda*, acc. pl. 160, 22; *ionda*, *inda*, g. pl. 147, 4; 151, 15, 21.

Nom. mas. pl. generally *ind*, once *inda* 134, 11.

Pronouns.

The infixed pronoun is regularly used, though the forms are sometimes incorrectly transmitted. The later substitution of the independent pronoun is found twice: *congraid he* 150, 3; *corroloisc he* 157, 11; *noduslen* 129, 2 is a late form.

The affixed pronoun occurs in *gabtiseom* 129, 7; *gabtisom* 140, 2; *ibthi* 129, 33; *clandti* 150, 27; *roberbi* (?) 147, 8; *gabta som* (= *gabthus*) 128, 38; *gaibthus* 138, 29; *gabtus* 139, 1; *bertus* 158, 6.

Prep. with pron.: note the forms *essiu*, *eisse* 149, 28, 32 (Mid. Ir. *esti*).

The demonstrative pronoun *suide*, *-side*, is frequent; the unaccented *-ede* occurs in *gaibthus som eidi* 138, 29; *gabtus edi* 139, 1; *dolluigter eidi* 139, 5.

The demonstratives *ón*, *són* are frequent.

'Other': *ind alae fecht . . . fecht naild* 138, 13; *ind ala hí* 161, 10; *cach 'la cein* 146, 29: *cach 'la sel . . . ind tale* 147, 16.

'Self': 2 singular *fein* 148, 27; *fadein* 142, 3; 3 sing. *fadesin* (5 times); *buddesin* 152, 10; *fadein* 161, 11.

Relative *-n-* is kept (1) after *intan* (11 times, but is also frequently omitted); (2) once after *uar* (= *hóre*) 147, 14; *amail* (*amail nach* [*n*]*dentar* 148, 3; (3) in other cases, marking a dependent clause, 135, 19; 148, 13; 142, 23; 144, 19; 150, 9, 14; 160, 23 (?); 162, 37.

Numerals: *teor menadcha* 158, 1; *teora biadi* 129, 8; *teora bliadna* 134, 36: incorrectly, *dí mer* 150, 32; *cethtri cridiscel* 136, 19.

Noun.

The neuter is preserved: *tarsa ceim* 130, 7; *addurtaig* 132, 12; *loim nais* 136, 9; *fecht naild* 138, 13; *frisa cedna* 138, 12; *cet moaille* (= *mbuille*) 142, 10; *a naccobar* 149, 9; *ass ningnama* 156, 9; *a nas* 156, 12; *ochtmad imbairgine* (= *mbairgine*) 155, 33; *etach n-etracht* 163, 24; *aldind* (= *al-lind*) 152, 1; *a trian sin* 147, 8; *anaild* 146, 16; 151, 26.

The old datives: *imbim* 147, 9; *uamim* 149, 18, are worth noting; also the genitives: *Maoilidithraib* 135, 26; *Maoiliruoin* 131, 29; but *Maolruaoin* 129, 16; 136, 5.

Adjective.

D. pl, *rætaib tricib* 157, 2; *riagailib ailib* 156, 17.

Comparative: *móo* 133, 10; 147, 1; *moa* 156, 27; *mou* 160, 23 (never *mó*).

Adverbial: *in déniu* 162, 37.

Superlative: *fuirbthium* 136, 24: *andsom* 136, 16.

Prepositions, Articles, Conjunctions.

nicon passim (never *nocon, nochon*).

inge 131, 29 (but the reading is doubtful).

ceni 129, 28; 135, 13, etc.; but *cen co* 159, 37.

ís "under" *is uscu* 158, 16.

ol passim; but once *ar sé* 159, 5.

inddá 'nor' 150, 41; *indás* 128, 22; 142, 25; 146, 18; 152, 31; 156, 28; 160, 17.

anda lim 150, 25; *anda leosom* 152, 28.

Signs of lateness are *uar* (for *hóre*) 147, 14 (but *úare* 155, 23); *amáin* (*ambain*) for *namá* 127, 17, etc.; *aicc* (for *naicc*: so Thurneysen, Handb. 491).

immurgu occurs frequently and in various forms, but never with assimilation of *rg* (*imorro*).

The Verb.

The distinction of absolute and conjunct forms of the simple verb is better preserved (even in passive and deponent) than might be expected in so late a manuscript: thus we have:

absolute: *canir, canair, dlegair, gabthair, canitir, cantir, fosnather*.

conjunct.: *-canar, -marb[t]har, -moladar, -cloadar, -corat[h]ar, -berar*.

relative: *bongar, berar* (but also *berair*).

The deuterotonic forms are well preserved, but there are exceptions: the most notable are several forms of *-comairlecim*, which seems to be regarded as a simple verb (perhaps under the influence of *comairle*): we get *nochomairleictea*

129, 20; *rocomarleced* 143, 24; *cid comarlecther* 147, 22; but *cotarleic* 137, 9. Other examples: *cid chodala* 161, 27; *nach oen déraich* 133, 21.

Conversely, *ind arfaomad* 150, 19; *ni fogni* (*fogni*) passim: see note on 127, 16.

In two instances a compound verb has an absolute termination: *congraid* 150, 2; *tabrait* 148, 21.

Perfective *-ad-* in *conatil* 155,10; ~~*conatallad* 130,10~~; *condatrecht* (= *conaitrecht*) 144, 16; *-ess-* in *niconesbed* 129, 15; *-com-* in *conescomriter* 136, 33.

Ro. The strongest sign of comparative lateness is the apparent neglect of the perfective force of *ro*: *asbert*, *asrubart*, etc. seem to be used at times without distinction: see, for instance, 133, 9; 144, 9, 12, 15, 20; 158, 28, 29, 31. On the other hand, the *ro* of possibility is found, e.g. 136, 26; 148, 13; 159, 31. In a few cases *ro-* stands first in non-enclitic compound verbs: *rotairrngirt* 146, 20; *rotuit* 157, 10; *rotinol* 157, 15.

Sigmatic future and subjunctive:

téis 137, 14; *tési* 136, 17; *tiasat* 147, 21; *tiagsad* (for *tiasat*) 134, 13; *-tesed* 159, 19; *docoiset* 128, 10; *cometestar* 152, 7; *cometesta?* 151, 12; *-conetis* (for *cometis*) 160, 13; *tecme* 143, 24; *dotecme* 160, 10; *tecmaised* 133, 9; *dondecmised* 143, 6; *donecmai* 146, 19; *dondecme* 161, 10; *-tta* 159, 35; *toitsitis* 157, 32; *gesti* 158, 22; *condesar* 133, 2; *rostir* 137, 12; *-rorosiud* 136, 26; *-sésed* 140, 9; *danetarred* 143, 4; *foreissed* 164, 22; *conmesar* 129, 30; *-lúsad* 143, 1; *nolústis* 129, 21; *adlúsat* 147, 24; *-ralúsa* 145, 21; *-imthisi* (?) 150, 23; *arindbo* 134, 18. Add *-fael* 157, 20; *-roenastar* 155, 1; *fuirestar* 155, 28 from other manuscripts.

Non-sigmatic: *arna himfoilnged* 145, 1; *cona tormaigfed* 150, 14.

The Deponent is still in vigour: the following forms occur:—

nicon feddar 127, 1; *nicon fetadar* 147, 13; *ara coratar* 159, 6; *docuiridar* 135, 1; *aridralastar* 153, 27; *conmesar* 129, 30; *conmidir* (pret.) 141, 24; *conidmidetar* 149, 14; *rocloither* 136, 15; *dia cloadar* 137, 6; *ni* [*co*] *molathar* 155, 26; *nico romolastar* 131, 22; *forcomedar* 129, 35; *ni mor tolnathar* 134, 19; *fosnather* 141, 23; *manataigter* (for *mani-t-ágathar*) 142, 3; *atluchestar* 150, 17; *conidairsir* 150, 28; *atgladastar* 154, 4; *nad cobradar* 164, 24 (but *cobrid* 162, 8); *roairgsetar* 147, 12; *airigetar* 152, 28; *roortigsetar* 133, 6; *notlortnigetar* 152, 13; *dia fercaichther* 141, 21; *manatfercaichther* 142, 2; *nachadfercaigther-su* 142, 7; *dana coibsenither-su* (for *coibsenigther*) 160, 9; *suidigestar* 162, 13. Also the deponent preterites:—*domcaomnacuir* 144, 7; *tocaomnacuir* 153, 11; *tecmoncuir* 153, 19; *tecmongur* 162, 11; *rothathamir* 153, 13; *nicon fordamar* 162, 26.

The corrupt form *co treicigur* (v. l. *co tretigur*) 155, 22 looks like a deponent.

Non-deponent:—*taithmenam* 158, 24, 26.

Relative forms:—*file* 152, 16; *ata* 158, 7; *bite* 132, 1; *biti* 156, 33; *marbthai* (for *marbte*) 132, 4; *teiti* 151, 6.

The text of our manuscript is here reproduced without alteration except that contractions are expanded, and words as a rule are separated, except in cases where it seemed desirable to print them as they are grouped in the MS. The punctuation of the original (which is often misleading) is carefully preserved. The scribe often marks the beginning of a fresh paragraph by writing the first word *en vedette*, encroaching on the left-hand margin: but he frequently does this wrongly, when there is no break in the sense; as, on the other hand, he often begins an entirely new subject without any stop or break in the line. Words (or single letters) thus written *en vedette* are here signalized by bold-faced type thus:—**IAR**facht.

The more serious emendations are noted at the foot of each page; but it has not been thought desirable to point out the countless minor corrections which are necessary.

§ 1. [33a] **A**thlaoch bói hi comaidecht meic bethad. as*b*ert ni*con*fedd*ur* cid fil do sirgabail na bíaide 7 cantaci maire (.i. mag*nificat*). Ní handsai ém ol sessomh .i. F*er* indorsa f*ri* bun cruche ind molad oc*us* ind nemeli nof*er*fad f*ri*sind rig immo[1] saorad. is foion iondas sin fermaidni nemeli f*ri* rig ni*me* isind bíaid immo ar sáorad. I Marchide iarom da*no* andíol[2] dichoid de muldac*h* m*uir*e ingini iar comp*er*t din spirad naob la tascc ind aingil .i. la haithisc Cethe cathbarr nogabtha f*or*sind cetul hi fil molad dé 7 nemeli f*ri*s

§ 1. A former layman was in company with a "son of life." He said: "I do not understand your continual singing of the *Beati* and the Canticle of Mary (i.e. the *Magnificat*)." "That is not hard to explain, truly," said the other. "As a man, being now at the foot of the gallows, would pour out praise and lamentation to the king, to gain his deliverance; in like manner we pour forth lamentation to the King of Heaven in the *Beati*, to gain our deliverance. And it is fitting also that the song (?) which came from the head of the Virgin Mary, when she had conceived by the Holy Ghost at the angel's announcement (i.e. at the message):—that this should be set as a crown upon the chant which contains praise of God and lamentation addressed to Him."

§ 2. Indtí t*ra* dothaod día accaldim som ni fogni laisim fachmarc scel dóib acht atorbai f*ri*sa tíagad ambai*n*. Fobíthin fobenad 7 doairmescad m*en*mai*n* iond caich día naisnedtar. Manip lór

§ 2. As for those who come to converse with him, it is not his usage to ask them for news, but to see that they profit in those matters only for which they come. Because ~~it might~~ harass

[1] *Read* imma

[2] *Read perhaps* int ilaċh

dano reim iond áosa coimsi bess isind eclais imbé 7 maescai cách deit cena cosc. Focheird deit chubus ammain la slemni 7 roithini ma dagnet ní airi is fó IS dech allecud ammain manini aithriged[1]

§ 3. A forbí tra dano for lortaid na muindtire bís id choimidecht. ised is choir laissom di thabairt donda bochtaib ar nistá leó leth docoiset do chuincid neich. acht is dual duitsiu cena[2] narrabae let sentaisc de dia de na mbocht[2] de chrochaib saildi 7 di rusccaib imme 7 reliqua

locha cre tiri daglais

§ 4. IARfacht maoldithruib do helair manipad lor reim iond aosai senchellaib dús ind gebad ní do thorád iondá cildi huadaib. [33b] ISsed asbert helair a airidiu. arnit corpsiu manibe cuid deid inda gabail nó inda fostud isna hordaib. arced coirpti sium olsessim ni corpat torud ind erlamai. Ar is disliu he dúini olsessem inddas doibsim. IS se arán dobeirti dosom fadesin cid ina insi fadessin amáin arán ruis cree. aran mochue olsesim (.i. elair) ba hé dobertar dúin

§ 5. Sailm aurnaichti 7 biait fogníad madin la sochuidi acht ni madin gabta som ar antan dognisom (.i. elair) figild matin is fri ní dona salmaib dognid a figild dáig cudnuda na salm

and disturb the mind of him to whom it was told. If the persons in authority that are in the Church where thou art have not fully performed their duties, and if each . . . from thee, without correcting himself, merely send him away from thy confession gently and kindly; if they do anything [that they have been told] thereupon,—it is well. If they do not repent, it is best to dismiss them merely.

§ 3. Whatever remains over after the monks that live with thee are satisfied, this he thinks it right to give to the poor, for they have nowhere that they can go to beg anything. But it is meet for thee, even if thou have no old leavings, [to feed] the poor with flitches of bacon and firkins of butter and so forth.

§ 4. Maeldithruib (of Tir Da Glas) asked Helair (of Loch Cre) whether, if the folk in the old churches had not properly performed their duties, he ought to accept from them any of the produce of the church? Helair replied that he should accept it, "for it does not defile thee, if thou have no share in receiving them or in confirming them in orders: for though they be defiled" (said he), "yet they defile not the patron's fruits. For that belongs to us" (said he), "rather than to them." The only bread that used to be brought to himself, and into his own island, was the "bread of Ros Cré." "Let it be Mochua's bread," said he (that is, Helair) "that is brought to us."

§ 5. Psalms of prayer and the *Beati* are used by some in the morning, but he does not recite them in the morning: for when he (that is, Helair) performs a morning vigil, it is with some part of

[1] *Read* mani aithriget

[2] *Read* ceni rabe let sentascide biathad na mbocht

fobithin iond forcetail 7 ind crosfigeild fri biad cond neoch nodusleu. [Nongebad matin iar ceilebrad . . . anigi (?) is ann gabtais figill dogen . . .][1] Iond sailm aurnaigi déulái is fri bíaid i curp lai dusgnidsom 7 gaibid a salmu aurnaigti iarum oc celebrad Gaibti seom tra teora biadi 7 magnificat la cach naí post palmos biad cech cáocad. Achd ni maolrúoin imargu asrubart frissim ón. Asrubartsai[2] fri máolruain. Rocualai olsessem is hi figil7 fogní la duiblitir. Na tri.l. inda sesam 7 slechdain hi forciund cech sailm

the Psalms that he performs his vigil, (in order to keep the order of the Psalms, because of the instruction) and the cross-vigil is performed with the *Beati*, together with the part [of the Psalms] which follows . . . . . The evening Psalms of prayer he performs in the middle of the day, with the *Beati*, and afterwards he recites his Psalms of prayer at the office. He recites, however, three *Beati*, and a *Magnificat* with each of them, after the Psalms, a *Beati* to each fifty. It was not, however, Maelruain that had told him to do this. He had said to Maelruain: "I have heard," said he, "this is the vigil Dublitir practises: the three fifties standing, and a genuflection at the end of every Psalm."

§ 6. Niconesbed bandai cormmai hi tamlachdai i mbethu maolrúoin cid a muindtersom indtan noteigdis nach leth aili niconibdis bandai cormmai i tír cualand cía bith ara tecmainged dóib Nochomairleictea immargu doib indtan noteigdis i céin cena lústis[3] (.i. ebtais) hisudiu. Nicodoes mír feolai dano hi tamlachdai inda bethusom . . . . . mad oss no muc allaid. no . . . [34a] oigid ánanobid and de feol. Dolluid iarum duiblitir dochum maolrúoin do urail fair combed tuaslucud do muindtir ar na tri soldomnaib. cenibed iarum na riam IS sed asbert maolrúoin. cene conmesarsa olseseom 7 céne connoither mo thimnasa isin purtsa. níconibthar lind dermait dé and. Maith ol duiblitir ibthi mo muindtersa 7 bíad ind nim láad muindtirsiu. Nach oen ol maolrúoin contuasfe frimsai. accus forcomedar mo riaguil de muindtir nípa hécen tene bratha dia nglanad nó hadall messai

§ 6. Not a drop of beer was drunk in Tallaght in Maelruain's lifetime. When his monks used to go anywhere else, they used not to drink a drop of beer in Tir Cualann, whomsoever they might happen to meet. However, when they went a long distance, in that case they were allowed to drink. Not a morsel of meat was eaten in Tallaght in his lifetime [unless] it were a deer or a wild swine. What meat there was [at Tallaght used to be consumed by] the guests.

Then Dublitir came to Maelruain to urge him to grant his monks relaxation on the three chief feasts, even if it were not allowed after nor before those days. Maelruain replied: "As long as I shall give rules," said he, "and as long as my injunctions are observed in this place, the liquor that causes forgetfulness of God shall not be drunk here." "Well," said Dublitir, "my monks

[1] *The words in brackets are written in top margin*

[2] *Read* asrubartsom

[3] *Read* ce nolústis

dóib dáig bed glana chenai. Bes biaid immurgo láad muindtirisiu ní nodglanai tene brathai

§ 7. Bói alaili espscop dandéis[1] i findglais caoncomrac a ainm is hesim ba hanmcharai do dublitir. Dolodduršom láa inddís asind gurt riasna brathrib tarsa ceim isind faichti Bui alaili cailȝech doim oc ernaide duiblittri isind faichti. Do guide dosom conatallad hillis callech Tromde iarum robúi frisim ind chaillech oc atach dé co mór Colláa thais tra ol sesem forraib ammarthan do gnuis. Lasodoin fochedoir slechtais caonȝcomracc dochum láir Cid so ol duiblitir hé. is gniom mór forrórpart cáonchomrac[2] caoiniud na tróge. Slechdaissom iarom statim. Do riarsu ind ém ol duiblitir [34b] ISsí mo riarsa ol caonchomrac a dulsi isind les caillech 7 lulgach 7 dechelt do thabairt di. Rochrúfemne[3] immurgu ifus ind pennit bes chóir fortsu bed cet ol dublittir.

§ 8. Canith tra maoldithruib etir cach[4] salm deni trib cáocad Sancte michaol ora pro nobis. Sancta maria ora pro nobis. acus ind náob asa feil bís for ind láo. O roscithet celebrad iarmergi is and canith maoldithruib Celebra iuda 7 (shall)drink it, and they shall be in Heaven along with thine." "Anyone of my monks that shall hearken to me," said Maelruain, "and keep my Rule, shall not need to be cleansed by the fire of Doomsday, nor to come to judgment, because they shall be clean already. Thy monks, however, shall perchance have somewhat for the fire of Doom to cleanse."

§ 7. There was a certain bishop of the Deisi at Findglas, named Cainchomrac: he was Dublitir's confessor. One day the two came in front of the brethren out of the garden over the stile into the field. There was a certain poor old woman waiting for Dublitir in the field to pray him to let her sleep in the nuns' hostel. Presently the old woman wearied him with her loud praying to God. "Be off with you then!" said he; "misfortune take your face!" Instantly thereupon Cainchomrac bowed himself to the ground. "What is this?" said Dublitir. "Alas! it is a dreadful deed thou hast committed," said Cainchomrac, "to revile the poor old woman." Then he bowed himself *statim*. "Thine award therefor?" said Dublitir. "This is my award," said Cainchomrac, "that she go into the women's hostel, and be given a milch cow and a cloak. Moreover, we will settle here and now the penance that is meet for thee." "It shall be done," said Dublitir.

§ 8. Now Maeldithruib sings between every two psalms of the hundred and fifty *Sancte Michael, ora pro nobis, Sancta Maria, ora pro nobis*, adding the saint whose feast falls on the day. When the office of nocturns is over, then

[1] dona deisibh *Franc.* [2] *Read* ol cáonchomrac [3] *Read* rocruthfemni [4] *Supply* dá

cantemus 7 auis aue 7 *reliqua* 7 *ymnum* dicat iar*um* i crosfigeill son. Biad iarmergi iar*um* 7 mag*nificat* lee. Bíad prain*d*digi i*mmur*gu canir mag*nificat* 7 y*mnum* 7 unitas **L**asuidi 7 ego u*ero* ora*tionem* 7 *reliqua* Canir da*no* biad *fri* aitherruch aidchi lúoin Cantir da*no* salm aurnaigti aidci ndomnaich 7 aidchi lúoin im espartan. Fogní da*no* ailli mési 7 altugud laissom aidchi lúoin. I**S***sed* canir leisim fochetoir iar praind auis aue *for* lex inda diaid or*óit* Columbai *sancte* súme nos in *gremio*. caritatis tutela tuæ sit nob*is* inda diads*in* **A** stefan do*m*mairi sén lat cend mo c*ri*di ar chuidachaib báis a breó náob sáor tegla*ch* mo trebi. nipá pene na régi 7 *reliqua* send[1] iar*um*.

§ 9. **N**ech loingis ríasind *trath* cóir troscud ind *nó* bith *for* us*ciu* o*cus* 7 bar*gin* ind aidchi dara heisi.

§ 10. Ni*con*romolastar máolrúoin da*no* cotsechd *fri* sceola.[2] Cornán alaili cuislenda*ch* robói ind deisciurt lagen os hé anchore. Cornan glindi (.i. esa) leosom fer corrath. Dob*er*dis audpartai dosom o máolrúoin illi d*ixit* ailiq*uando contra* falmilam maoiliruoin [35a] Ingé[3] ropad limsa ol sésim adpand do seinm don cleiriuch. I**S***sed* iar*um* asrub*art* maolrúoi*n* aprit si fri cornan **N**a cluasasa ni*con*tairb*er*tar *fri* ceolu talman co tairb*er*tar *fri* ceolai nime

§ 11. Áos aithrigi t*ra* indí chetamus

Maeldithruib sings *Celebra Juda* and *Cantemus* and *Averte faciem*, and so forth, and thereafter *Hymnum dicat*, this last in a cross-vigil. Then the *Beati* of nocturns, and along with it the *Magnificat*. As to the *Beati* of the refectory, however, the *Magnificat* and *Hymnum* and *Unitas* are sung with it, and *Ego uero orationem*, and so forth. But on Sunday night the *Beati* is sung twice over. The Psalms of prayer are sung on Saturday night and Sunday night at vespers. It is also his custom to recite on Sunday nights a table grace and thanksgiving. Immediately after dinner he sings *Averte faciem* to a chant; after it a prayer, *Columba sancte, sume nos in gremio. Caritatis tutela tuae sit nobis.* After that, O Stephen, help me! guard with thy head my heart against the snares of death! O holy fire, save the household of my dwelling! Let there be no pains nor torments, *et reliqua*. Then he crosses himself.

§ 9. If anyone eats before the proper hour, a fast is the penalty for it, or to be put on bread and water the next evening.

§ 10. Also Maelruain did not approve of listening to music. There was a certain piper, Cornan, who lived in Descert Lagen, and he was an anchorite. They called him Cornan of the Glen (that is, of Glen Essa), a man of grace. Presents used to be sent to him from Maelruain. He said once to Maelruain's monks, "I would crave a boon," said he, "to play a tune to the cleric." Then Maelruain made answer, "Say to Cornan," said he, "these ears are not lent to earthly music that they may be lent to the music of Heaven."

§ 11. Now as to penitents: first,

[1] *Read* sénaid (Plummer) [2] *Read* ceóla [3] *Read perhaps* itge

bíte *fri* tnúith 7 adellad ilsétchi 7 duamberar cland .uii. bliad*na* dóib oc pendaind **IN**dhí da*no* docismet fuili 7 marbthai duine .uii. mbliad*na* doib ind dúrpendid

those that are given to lust, and that frequent various mates and have children born to them, seven years of penance for them. Also those that shed blood and commit homicide, seven years' strict penance for them.

§ 12. **IS***sed* rochualai laisim cid *in*dhí nad caodet[1] feoil dog*res* dogníad pars isi*nd* chaisc de feoil fre *terci* 7 gorti do tecmung isind bliadain. IS*sed* rochualai laisim. IS*ed* fogníd i tír da glas indtan rombúi ind riaguil and. asenad uli a*mail* notreigtis addurtaig m*edón* láoi dia caisc dochum na chuchdiri dóib fochetoir co ndenad cách díob and pars de feoil *fri* foimtin t*erci* no bochde in ando ar mani thuaslaicea isind chaisc nipo assa doib ia*rum* *cosin* caiscc naili po*st* andum

§ 12. This I have heard from him: even those who do not eat flesh regularly take a particle of flesh at Easter to guard against scarcity and hunger occurring in the course of the year. This I have heard from him; this was the practice at Tir da Glas when the Rule was there: the whole congregation, when they left the oratory at noon on Easter Day, used to go straight to the kitchen that each of them might take a particle of flesh there, as a precaution against scarcity or poverty during the year; for unless a man relaxes at Easter, it would not be easy for them to do so afterwards until the next Easter a year later.

§ 13. **Luss** bongar ind domnuch *nó* braise*ch* nó arán fonit*her* nó mérai nó cnoi bongar dia domnaich ní fogní leisim a cathim na ráod sin na*ch* lasna firclerchiu.

§ 13. A herb that is cut on Sunday, or kale that is cooked, or bread that is baked, or blackberries or nuts that are plucked on a Sunday, it is not his practice, nor the practice of true clerics, to eat these things.

§ 14. indtí do áos tuatha-(*no* e) arfaom anmcairdini a chongbail dó ab uxore *sua* *in* his trib*us* noctib*us* .i. aidchi dardáoin aidchi sathairn 7 aidchi ndomnaich. Cid aidchi lúoin ma dor*ona* Acc*us* indtan mbís galar míostai f*or* bandscal dleg*ar* do neuch a chongmail uadi iar nanmchardini petir ind libris clem*en*tis

§ 14. If one of the laity accepts spiritual direction, he is to keep himself from his wife on these three nights, Wednesday night, Friday night, and Saturday night. As to Sunday night, he is to do so if he can. And when a woman is in her monthly sickness, a man ought to keep away from her according to the ghostly counsel of Peter *in libris Clementinis*.

§ 15. Epscuip da*no* 7 dúmi sruithi doberad súiri figli is coir [35^{b}] a denam airriu. ma beith láa sechdair corgus 7

§ 15. When bishops and elders grant exemption from vigils, it is right that this should be done for their sake,

[1] *Read* chaithet

ma beith féil sruith. Manip illocthiu choir condesar int súiri figli. Cé att maither hí fíad chách dogní nech inda chubacuil iarum **Ni***con* choir etir laisim do nach clerius *Tuaslucud* neich roortigsetar sruithi

if it should be a day outside Lent, or if it be the feast of a saint [during Lent], and if it be not in order to shirk due observance that the exemption is sought. Although the performance of the vigil in public be remitted, the person concerned has to perform it in his own cubicle afterwards. He does not hold it right for any cleric to excuse any duty which his seniors have imposed.

§ 16. **IA**rmor*acht* maoldíth*ruib* do máolrúoin d*us* imbad lór cáocai do gabail ma thecmais*ed* for*c*etal indarrad. Asrubart máolrúo*in* nibu móo dan lais arrobúi isind tsaltir nuli. IS hí *im*mur*co* fo*r*opir cáich lindi indsin. Fer im*murgu* indorsa na serre 7 na susti 7 na for*c*hae 7 ind claid. issí fo*r*opair caich díob na trí cáoca. Ni théid do méis ol sesem nech díob co roglea dó a fo*r*opoir indhí sin

§ 16. Maeldithruib asked Maelruain whether it were enough to recite fifty psalms, if there chanced to be instruction along with them? Maelruain replied that he considered the whole contents of the Psalter not too much of a task. "This, indeed, is what we consider to be the additional labour of each man. There is, indeed, at this moment [among us] a man for the sickle, for the flail, for the measuring-rod, and for the ditch; but the additional labour of each of them is the Three Fifties. None of them," said he, "goes to table till that man's special business be finished."

§ 17. **IS***sed* rochualai máolrúoin la sruthi di dérgu ind tíri is diultach pat*t*r*a*ic ind ni*m* 7 inda hirsi i*n*d eri*n*d nach oen déraich a tír *acht* is[1] airthiur inda iarthur 7 asa tuaisciurt inda deis*c*er*t*.

§ 17. This Maelruain heard the elders say of the desertion of the land: "Any one who deserts his country, except to go from the east to the west, and from the north to the south, is a denier of Patrick in Heaven and of the Faith in Erin."

§ 18. Ní fil ní dogné dune dar cend indtí adbail nad cobair dó et*ir* figill 7 abstanit 7 gabail necnairci 7 almsanæ 7 bend*acht*æ me*n*ci **B**liadai*n* lán da*no* do moedoc a mui*n*dt*ir* uli for us*c*iu 7 bar*gin* ar tuaslucud anmæ brandaib ma*ic* echach f*é*lii pro mortuis parentib*us* debent poénit*e*re. 7 *cetera*.

§ 18. There is nothing that a man does on behalf of one that dies that does not help him, whether it be vigil or abstinence, or reciting intercessory prayers or almsgiving, or frequent benediction. Moedoc and all his monks were a full year on bread and water to obtain the release of the soul of

[1] *Read* assa

§ 19. INgen ind rig isna tirib thair adodpart ferand do fursu IS hed asbertsi fri fursa. Céta indas fir ol sisi. Cumme olsesim 7 sengobi cona indeuin fora muin. Indeuin crábid ol sisi. Fos oc etli olsesim [36a] Cesc acus ma doberad dia deid cepp i clandta do indeuin ind ainfedea oca Ba dóig ém olsesim. IS iarum adopartsi dó ind maigin imbui.

§ 19. The daughter of the king in the eastern country bestowed land on Fursa. She said to Fursa, "What manner of man art thou?" said she. "Like an old smith," said he, "with his anvil on his shoulder." "The anvil of devotion?" said she. "Perseverance in holiness," said he. "A question!" [said she], "if God should give thee a block where thine anvil might be planted, wouldst thou abide there?" "It would be likely, indeed," said he. Then she bestowed on him the spot where he was.

§ 20. ISsed is choir lais dano inda sacairt doellad ceith dichrai a ndaithrigi arna tiagsad[1] fo graid nepscuip. Ar is hé gland[2] lousom tairmtechdaich ind graid sacaird dul fo grad nepcoip.

§ 20. He considers that priests who go astray, however fervent their penitence may be, should not be allowed to enter episcopal orders. For they consider that to enter episcopal orders is a purification for one who transgresses the priestly orders.

§ 21. ISsed dano as maith laisim indtí dogní ní do maith fria menmain fadesin ariondgel7a 7 arindbó neoch gabti.[3] Fobithin ní mór tolnathar di día ind digní neuch fria menmain fadesin IS sed asbert mocolmócc ua lítan do bith fúr iond rétai sin Dolluid alaili túati do frecmurc anmchardi dosom. Cindas ám ol mocholmóc do reimisiu ind hí lanamnus atái béus Niconed olsesim. attaad teora bliadna and. Niconcomracamar díoblíonaib Cesc ind derbgelsid ol mocolmóc / Natá.l sesom[4] / Tunc dixit mocholmocc. Ba rofattai ind re sin do scarad fri diabul 7 do nephtuidechd co dia. Ar is and dothóod som im muindterus ndé intan asindgel7ai.

§ 21. He thinks it well that if a man makes a resolution to do anything good, he should openly vow and proclaim whatever resolution he has taken. Because what a man does merely in intention is not greatly pleasing to God. This is what Mocholmoc úa Litan said of the continual intending to do a thing. A certain layman came to ask him for ghostly counsel. "What sort of life dost thou lead?" said Mocholmoc: "Art thou still in the married state?" "Nay, said he, "it is three years since we two had intercourse." "A question: have ye taken a vow?" said Mocholmoc. "No," said he. Then said Mocholmoc: "That is too long a time to part from the

[1] *Read* tiasat [2] glanadh *Franc* [3] *Read* do neuch gabthe [4] *These words added in margin*

§ 22. Feil sruith docuirid*ar* echdar corgus f*or* sathur*n* am*ail* chaindech indorsai. At*con*dairesom ind figeill na n*óin*e hi sathurn do dílgud i tamlacti do chai*ndech* Nifacai[1] immu*r*go máoldíth*ruib* túaslucud f*or* seli*n*d ni*m*be. La muindt*ir* máolrúoi*n* hisind aidchi do*m*nuich arái na feli caindich. IMbom[36b]m*ann*aib arb*er*ad bith ind lítain a cuid uli

§ 22. The feast of a saint that falls outside Lent on a Saturday, as, for instance, Cainnech's—he has seen the noonday vigil on Saturday excused in honour of Cainnech in Tallaght. However, Maeldithruib never saw relaxation as to a *seland* of butter granted to Maelruain's monastery on Saturday evening on account of Caindech's feast-day. He used to consume all his portion of porridge in morsels.

§ 23. IS lór la fairind im chaingin ind anmchairdini ma doradad a coibsin namá cenis pendid iar*um* ní moladar so*m* sin. IS maith immu*r*go lais do neuch doinchoisc a l7essai dóib cení frecmairc coibsina Iss*ed* dorigni helair indroet so*m* sochaidi hi tús roslá úad uli fo deoig. Fobith ad*con*dairc narbo díchrai ind pendaid leú 7 no*m*bith f*or*cleith léo dan*o* f*or* tabai*rt* a coibsen. Ni*con* arroet iar*um* duin*e* etir asenath do anmchairdiu. Arfoemad immu*r*gu aithcomarc neich dond áos fuirbti.

§ 23. Concerning the matter of spiritual direction, some think it sufficient if they have merely made their confession, though they do no penance afterwards. He does not approve of this. He thinks it well, however, that one should show them what is profitable to them, even though he does not ask for confessions. This is what Helair did in the matter: at first he had received many, but he ended by sending them all away, because he saw that their penance was not zealously performed, and also that they concealed their sins when making confession. After that he finally refused to receive anyone at all to spiritual direction. However, he would sometimes allow holy persons to consult him.

§ 24. Ceth máolruoi*n* nipo calad arnadafui*m*ed asendad Nirbo mór accubar laisim ceth airitu maoilidíthraib. IS s*ed* asb*er*tsom didiu ind raibi athcomarc lat iar do chúl ria tudechd húc. Tó ol máoldith*ruib* Ceth ind táos dánae ol máolrúi*n* in

§ 24. As for Maelruain he was not stiff in refusing to receive them finally. He had no great desire even to receive Maeldithruib. This is what he said: "Didst thou ask permission of those whom thou didst leave before coming hither?" "Yea," said Maeldithruib.

[1] *The* i *is added above the line*

gobuid ind tsáoir 7 *religui* ní maith lá cách díob a fer muindt*iri* do daul conne*ch* hailé. Fotroich ethsú ol máoldith*ruib* Tuccusæ lictiguth 7 comarleccud IS iarum slechtois so*m* fo reir máolr*úoin* Tunc d*ixit* maolrúoi*n*. Bliadain aithglantae lindi olsesim. Do t*ri*b cethorchait aidci a*m*main[1] *for* us*ciu* 7 bar*gin ach*t loim nais ind domnaichib 7 comarlecud dó lom di midc do chumusc ar usci hisind tsamcorgus nammæ Fo anmchairdini cetguidi dano robúiso*m* *co*sin anald ISs*ed* dano asrubart maolroin fr*i*ssim intan t*ra* rocloither imtecht duini olsesim tene bas andsom lat dod loscud bat cuici tési

§ 25. [37ᵃ] Adbert maoldíthruib fri máolrúin robadar ceth*ri* c*ri*discél liomsæ do chanaib. Ropa c*ri*discél dam cedam*us* a tanic do néblégund a tír do legund 7 do chor súlæ taris. Ropo c*ri*discél dam dano tech sruithi bet fuirbthium hisind tír co mbeim[2] oca timtire*cht* na sruithi sin oc tuildem a mbend*acht*an. Acus cororosind mo saith for tacaldaimsiu acus co toroildind bend*acht*ain do muindtirisiu huli etir indní díob adgladmis 7 nad nacaldmis díob. Atbert ar sruithi fr*i*ndi fer da crich[3] de bithúr[4] ind rédæ sin ol máolruin. Ernitir dona macaib bethad na c*ri*di scelæ maithi conescomrit*er* doib a fochrici am*ail* forfertis a c*ri*discelæ nahí sin.

"Even artisans, said Maelruain, the smiths, the wrights, etc., none of them likes a man of his household to go to anyone else." "What thou sayest has been looked to," said Maeldithruib; "I obtained authorization and permission." Then he made submission to the authority of Maelruain. Then said Maelruain: "A year of repurification shalt thou have among us," said he. "Thrice forty nights shalt thou be on bread and water, save for a sup of milk on Sundays only," and he had permission to mix a cup of whey in the water in the summer-Lent only. Now till that time he had been under the spiritual direction of Echtguide.

Now this is what Maelruain said to him: "When thou hearest of a man's decease," said he, "then [say to thyself that] the fire thou most dreadest to burn thee, to it shalt thou go."

§ 25. Maeldithruib said to Maelruain: "I have long had four darling wishes. My first wish was to read and to cast my eyes over whatever sacred reading had come into the country. Then it was a darling wish of mine, wherever there is the household of saintly men that are holiest in this country, to be busied in attending on those saintly persons and earning their blessing. And [my next wish was] that I might attain to have my fill of discourse with thee; and [the last was] that I might earn the blessing of thy folk here, both those of them that we should discourse with and those we should not." "Our saintly friend, Fer da Chrich, said to us, speaking of

[1] *Should come after* domnaichib
[2] *Read* co mbeinn
[3] *Read* ar sruith .i. fer dá chrich frinni
[4] *Read* bithfúr

§ 26. Iarmor*acht* iarom maoldith*ruib* dosom d*ús* imbat imarcidi laissim f*íach* naidci lúo*in* do t*abair*t isind sathurn fobíthin ol máoldíth*ruib* is becc rand áos túate 7 lu*cht* na sencheld mór ucut. acc*us* dia cloadar som indí si*n* do denam dúini isind lúaon[1] ní fil ní de nach tairmtechd na dénat so*m* isin domnu*ch* Cot*ar*leic iar*um* máolrúaoi*n* dosom hi[2] tab*airt* hisin tsathurn.

§ 26. Thereafter Maeldithruib inquired of him, whether he held it allowable to perform Sunday night's penance on the Saturday, "because," said Maeldithruib, "the laity and the people of the great old churches yonder are of little worth; and if those folk hear that we perform it on the [Sunday night], there is no sort of transgression they will not commit on the Sunday." Then Maelruain gave him leave to perform it on the Saturday.

§ 27. Ord bertha día mís ind dardaoi*n* dognitir mani rostir isind dardaoi*n* dognith*er* día háoine dídine no satharn. Mani[3] téis i*mmur*gu tar domnu*ch* ní bertar co tí a ord berti it*er*um día míos is*ed* indsin tucsam o máolrúaoin

§ 27. The regular time of tonsure. It is performed once a month on a Thursday: if it be not reached on the Thursday, it is performed on the Friday or Saturday. If, however, it pass the Sunday, there is no tonsuring until the regular time of tonsure comes again that day month. This is what we received from Maelruain.

§ 28. **IM**man michel laisim ró[4] codlad 7 immu*n* maire matin. Cuaird comgi michíl 7 cuaird comgi muiri a nai*n*m laisim icen nale.[5] **IM**man michíl iar*um* laisim f*or* bíat 7 y*m*num dícat m*edon* láoi día domnuich **IM**man muiri i*mmur*go f*or*sind bíait aidchi lúaoin **IS** head doleici cét slechtain crossfigeld [37b] f*ri* bíat 7 y*m*num dícat 7 unita nó cante*mus* **N**a crossfigeil7 dognídso*m*[6] immo*n* michil lasin crosfigillso i*m*mon muiri lasind crosfigell naile immasech.

§ 28. He sings the *Hymn to Michael* before sleeping, and the *Hymn to Mary* in the morning. He names them the *Invocation of Michael's Protection* and the *Invocation of Mary's Protection* respectively. Afterwards he sings the *Hymn to Michael*, as well as the *Beati* and *Hymnum dicat*, on Sunday at midday. The *Hymn to Mary*, however, he sings, as well as the *Beati*, on Sunday evening. This is what he performs—a hundred genuflections, [and] a cross-vigil with the *Beati* and *Hymnum*

[1] *Read* aidchi lúain [2] *Read* a thabairt [3] *Read* ma [4] *Read* re
[5] *Written* icenna *with* le *superscript*; *read* in céin naili [6] *Read* dognísom

§ 29. An cetharlebar sosceli do aurleg- und oc praind co cend bliadnæ lebar cachæ tremsi. Lebar mati isind crruch 7 cetera sic in ordinem

§ 29. The four books of the Gospels are to be read aloud at meal time till the end of the year, a book to every quarter: the book of Matthew in the spring-quarter, and the rest similarly in their order.

§ 30. Cetheoræ crosfigell laisim. Crosfigell fri bíat 7 ymnum dícat immannirt[1] Canid iarum na salmu cosind cáocat ndegenach. Crosfigeld fri bíat iterum i forciund ind cáocaid medonaich sechis cantemus hisuidiu. Crosfigild iarum oc domine probasti frisa cedna sechis imun michíl indd alæ fecht immon muiri a fecht naild crosfigild iarum fadeud frisin .xxx. pater. Bíait michil lasim in bíad forsa canar immon michíl. Bíad muiri laisim in bíat forsa canar immon Muiri Bíat becc laisim ind bit forsandene ind crosfigild deirid láoi. uar nád canar unitas nó cantemus furri. Canair immurco magnificat furri 7 ymnum dicat. Ni dentar tra eadar dí nodlaic 7 etar di chaisc ni tabar fiach aibne and. Ní dentar ceth crosfigill fri himnum dícat im ermergi etar dí nodlaic 7 etar di cháisc. Mathidsom dano and salmu aurnaigti do chetal fescur etar dí nodlac. In .xxx. pater canæ[2] som iccrosfigill diúláoi. Gaibthussom eidi ceth etar dé notlaic cení denæ crosfigill friu. Dognisom immurgu ind figild la matain día tairri di notlaic steild 7 dia lúain minchasc 7 dogní ind crosfigild fri ymnum dícat im iarmergi aidchi tairridi notlaic steill 7 aidci lúaoin minchasc. In bíat dano frisa ndene a

§ 30. He uses four cross-vigils: a cross-vigil with *Beati* and *Hymnum dicat* at prime; then he sings the Psalms as far as the beginning of the last fifty; next, a cross-vigil with *Beati* again at the end of the middle fifty, that is, *Cantemus* at this point; then a cross-vigil at *Domine probasti* in the same way: that is, *Hymn to Michael* one time; *Hymn to Mary* the next; finally, a cross-vigil at the end [of the Psalms] with the thirty paternosters. He used to call the *Beati* after which the *Hymn to Michael* is sung, "Michael's *Beati*" and the *Beati* after which the *Hymn to Mary* is sung, "Mary's *Beati*." The *Beati*, after which he performs the cross-vigil of eventide he calls "little *Beati*," because neither *Unitas* nor *Cantemus* is sung after it. Howbeit, *Magnificat* and *Hymnum dicat* are sung after it. Now, the cross-vigil is not performed between the two Christmases, or between the two Easters, and flagellation is not inflicted at that time. Even the cross-vigil with *Hymnum dicat* at nocturns is not performed between the two Christmases nor between the two Easters. He excuses also at that time the singing of the psalms of prayer at vespers, between the two Christmases. The thirty paternosters he sings at the cross-vigil of even-

[1] *Read* imm anteirt

[2] *Read* canaid

figild matin[1] gabtus edi [38ᵃ] etar da soldamain cení deni figild. ISsed fogní laisim andí frisa nden na figlae Canair son ce beith tuaslucud forsind figild *acht* sailm aurnaigti dolluigter eidi etir di notlaic 7 di chaisc im espartain Ni dligiter[2] immurgu o minchaisc co cengigis

§ 31. IS amlaid *tra* canithsom na salmu. Randaich[3] cach caocad hi cethair. IS hí and cétna gabal lais. Otha beatus corrici domine quis slechtain iarum hisuidiu 7 canit pater[4] deus in adiutorium usque Festina ria cach ngabail IS hí in gabail tanaisi otha domine quis corici dominus ilduminatio 7 benedicite as dedenach pater iarum. Otha iarum dominus hilluminatio. usque dixi custodiam 7 pater 7 slechtain and. O dixi custodiam iaram co díad pater and 7 slechtan. Otha iarum quid gloriatur. usque té decet 7 pater and 7 slechtan. Othá té decet usque uoce. Otha uoce corrici misericordias. Othá misericordias corrici diat *acht* is and sin canith a pater otha domine exaudisti usque inexitu issrael Otha in exitu up[5] in conuertendo Otha in conuertendo

tide. He sings them even between the two Christmases, though he does not perform a cross-vigil with them. However, he performs the vigil at matins the day after Epiphany, and the Monday following Low Sunday, and he performs the cross-vigil with *Hymnum dicat* at nocturns on the night following Epiphany and on the night of Low Sunday. Also the *Beati* with which he performs his morning vigil, he sings it between two solemn feast days, even though he does not perform the vigil. This is his practice in regard to the canticle wherewith he performs the vigils: it is sung, though there be a relaxation as to the vigil itself. But as to the psalms of prayer, they are excused between the two Christmases and the two Easters, at vespers. They are not excused, however, from Low Sunday to Pentecost.

§ 31. He sings the psalms as follows: he divides each fifty into four: the first division he makes is from *Beatus* to *Domine quis*: then a genuflection at this point, and he sings a *pater* [and] *Dominus in adjutorium* as far as *Festina* before each division. The second division, from *Domine quis* to *Dominus illuminatio*, and the last *Benedicite* and a *pater* thereafter. Then from *Dominus illuminatio* to *Dixi custodiam*, and here a *pater* and genuflection. From *Dixi custodiam* then to the end: here a *pater* and genuflection. Then from *Quid gloriaris* to *Te decet*, and here a *pater* and genuflection. From *Te decet* to *Voce*. From *Voce* to *Misericordias*. From *Misericordias* to the end; but it is there he sings his *pater*. From *Domine exaudisti* to *In exitu Israel*. From *In exitu*

[1] *Read* maitne [2] *Read* dílgatar [3] *Read* rannaid [4] *Read* pater et [5] *Read* usque

usque domine probasti[1] usque diat. Magnificat isand gabtisom iarmbiad statim, ni iarsalmaib cantici m[2] Cach[3] gabal tra issuidiu araile hisesam isamlaid canitir in pater gebesim i forciund cacha gabala is dia forciullsom ón

Israel to *In convertendo*. From *In convertendo* to *Domine probasti*. [From *Domine probasti*] to the end. The place where he sings the *Magnificat* is immediately after the *Beati*, not after the psalms. Every [other] division is sung sitting, the next standing. The pater noster which he recites at the end of each division, this is to mark the divisions.

§ 32. Bui araile caillech ocaild uatne. Duine corrath dé niconeirged[4] cen pater do cantain. Niconsesed cen pater dochetul. Antan atraiged som[5] iarum do gabail na gabail nogebed pater statim iar neirgi 7 is iarum tindscanad a gabail O roscithet iarum ind gabail hísin nósuided 7 nogebed pater statim iarsuidiu 7 iarum toinscanad ingabail di cétul ina suidiu [38b] IS de trá do-forgillsom ind pater hi forciund cacha gabali. IS bés laissim dogrés pater do chetul nach tan atraig 7 pater nach dand suides.

§ 32. There was a certain nun from Caill Uaitne endowed with the grace of God. She would not rise without singing a *pater*. She would not sit down without chanting a *pater*. When she rose to recite the divisions [of the psalms] she used to recite a *pater* immediately after rising, and then she would begin the division. Then when that division was finished she would sit down and she would recite a *pater* immediately after sitting down, and then she would begin to recite the [next] division sitting down. It is by her example that he appoints [?] the *pater* at the end of each division. It is his constant usage to sing a *pater* whenever he rises, and a *pater* whenever he sits down.

§ 33. ISsed rochualæ ol máol díthruib Fri máolrúaoin isí figeld fodgníod la duiblitir na tri cáoca inda sesam 7 slechtain iar cech salm. Ní apur frit ol maelruaoin ní fodgní lind. Occus ind chantaici cindus nodngebtar ol máoldithruib ninsa ol maolruaoin atat tri altai leusom for ind gabail .i. a cétul uli fadeoid iar ngletin na salm. Nó a tri inda degaid cach caocait. Nó a cantaic ind degaid cecha gabalæ ISsed ón fogní la maoldithruib.

§ 33. "I have heard," said Maeldithruib to Maelruain, "that the vigil which Dublitir practised was as follows: the three fifties standing and a genuflection after each psalm." "I do not tell thee [to do so]," says Maelruain, "such is not our practice." "And the Canticles, how shall they be sung?" said Maeldithruib. "Not hard to say," said Maelruain: "they may be used in three ways after a division [of the psalms]: that is, either the whole number may be sung at the end after finishing the psalms; or three of

[1] *Supply* Otha domine probasti [2] A gloss [3] *Read* cach 'la [4] *Read* cirsed [5] *Read* si

§ 34. Búi alailc anchore i cluain úa duban hé. Mór iar*um* a sáothar . da cet slechtain mat*in* is*ed* dogníd 7 cét ca*cha* tr*a*tha 7 cet im ermergi *secht cet* ule. Adfes do maolrúaoi*n* indní Asbir mo bríath*ar* ol maólrúaoin. Beith ré dosom ríanecaib 7 ní dognéa cid oenslechtai*n*. Doronad ón rogabtha a cossæ *con*a dernæ figild rée mór ria necaib lasind f*or*crid dorigni día naild.

§ 35. Muim dob*er*thar o thuatib is faitciu laissom a nem*f*airitiu. Arisfemat araile do fodail leusom do bochtain (*nó* b) iar*um* Fobithin arna fodlat ind tuati do boch*t*aib. Ata lasna tuati iar*um* beith lór dóib do ascnam nim*e* *acht* doratat ní dona hanchairtib[1] 7 bidsom iar*um* fr*ia* toil. IS ferr a nemgabail iar*um* acht ontí bass f*or*mbthi nótí[2] addaim anmcartin*e*

§ 36. Día fercaicht*her* tr*a* fr*ia* nech cid sechtair cid fr*it* muindt*ir* ma fosnath*er* t*r*ist do tabi*r*t f*or* nech *nó* aithis t*r*oscud ind. iss*ed* con*m*idir máolruaoi*n* do máoldith*ruib* 7 dígde ind caich ro cr*a*dis manip muindt*er* acc*us* cid fer muindt*iri* mad f*or*btiu 7 mat cias[3] a maith riasind aurd [39a] dara gaib t*r*esind doch*r*adsa fr*is* is f*er*r a dígde

them after each fifty; or one canticle after each division."

Now this is Maeldithruib's practice.

§ 34. There was a certain anchorite at Cluain ua Duban. Great was his labour: two hundred genuflections he used to perform at matins and a hundred every canonical hour, a hundred at nocturns—seven hundred in all. This was told to Maelruain. "By my word," says Maelruain, "a time will come to him before his death when he shall not perform a single genuflection." This came to pass: his feet were seized so that he could not perform a vigil for a long time before his death, on account of the excessive amount he had performed in other days.

§ 35. Wealth (?) that is given by lay-folk, he is careful not to accept. Some accept such things to be distributed by them to the poor thereafter: because the lay folk do not distribute to the poor. The consequence is that the lay folk deem it enough to win a place in heaven, if only they have given something to their confessors, and after that they think it will be at their pleasure. It is better then not to accept anything, save from one that is holy, or from one that submits to spiritual direction.

§ 36. Now if thou art angry with anyone, whether a stranger or one of thine own monks, if thou art wroth so as to lay a curse on anyone, or revile him, fasting is imposed for it: (this is what Maelruain prescribed to Maeldithruib); and to beseech pardon of everyone thou hast offended, if he be not one of thy monks; or, if it be one of thy monks, if he be a holy man, and if his virtue was reported before [he reached]

[1] *Read* dia nanmchartib [2] *Read* nó óndí [3] *Read* ma'tcúas (*or* ma'tcess)

§ 37. Gille dano *nó* timtirid ní hécen aithrigi disuidiu arnachoarda eislis acht troscud deit fadéin *tantum*. Manataigter ind gille lasna bía omun dé nipa mor do brig lais 7 dotb*er*ae eislis dianderne ait*hr*igi dó. IArfuac*ra* a chore[1] dó iss*ed* as cóir anord[2] dipendit dosom 7 arnachadfercaigt*her*su et*ir* s*i*ue site s*i*ue insite Manatfercaicht*her* frit gilla dano 7 nibí trist na hathis cet moailli[3] f*or*t laim p*r*imit*us* dé abaind. Manitcoiscea son bith f*or* usci 7 barg*in* ind aidchi iar fercug*ud*

the orders which he transgressed by this ill-behaviour against them, it is better to beseech him.

§ 37. As for a servant or attendant, penitence is not necessary on his account, lest thou increase (?) his carelessness, but only fasting for thyself. If the servant who has no fear of God be not in awe of thee, thou wilt not have much hold on him, and he will treat thee negligently if thou show penitence to him. This is what is right, after admonishing him of his fault, that he should do penance for his misbehaviour, and that thou shouldest not be angry in any way, either consciously or unconsciously. If thou art angry with thy servant, however, and there is no cursing nor reviling, a hundred blows on thy hand in the first place with a scourge. If this do not check thee, then thou shalt put thyself on bread and water for the night after getting angry.

§ 38. Mad doairli sale dano ind laim oc p*r*aind imberar usci leosom iar*um* iar comruc ind crontsale fr*i*sind laim.

§ 38. Now if spittle falls on a man's hand at meals, their use is to pour water thereupon, after the spittle touches the hand.

§ 39. Fri saltair do géss nogebad mac bethad a salmu ISsed asb*er*edsom desuidiu atat t*ri* foglaidc oc mo fogail mo suil 7 mo tengæ 7 mo m*en*me dosnaircelæ hule int salt*air* IS sed imm*ur*gu asrub*art* maolrúaoin fr*i* maoldith*ruib* ni lugæ mbis ind m*en*me hisi*n* cheill dia gabail ind tsailm de mem*ur* indas cid fr*i* saltair.

§ 39. A "son of life" should always recite his psalms by the psalter. This is what he used to say of this: There are three adversaries busy attacking me, my eye, my tongue, and my thoughts: the psalter restrains them all. Howbeit, this is what Maelruain had said to Maeldithruib: The thought is no less occupied with the meaning when one is reciting the psalm by rote than it is when he is reading it with the psalter.

§ 40. Ni fogní lasna celiu dé ól neich iar tab*ir*t do ne*och* a fuail. IS s*ed* rochuala la maol dith*ruib* is*ed* fogníd la siadal mac testa o aird móir ba diching

§ 40. It is not the practice of the Celi De for one to drink anything after making water. This is what I have heard from Maeldithruib. This was the

[1] *Read* chaire (Plummer) [2] *Read* a anord [3] *Read* mbuilli

aralúsad fer a muindt*ir*i banne iar mbrith a fuail immach **IS** *sed dano* forógeni la cu*m*ine fotai. IS *sed dano* fogni la clemens m*a*c nuadat ma danetarredso*m* dagmen*m*e *no* mesce t*r*e ol cormæ *no* chingiti medæ inddand dondecmis*ed*. Troscud darahesi aidchi arabar*ach* statim.

§ 41. Screpul dob*e*rar do gilli *no* óclig ar comaitecht do neuch ó pecad étraid *no* do mnáoi má doní aithrigi iaru*m* ind gilde [39b] nó ind mnaoi[1] don pecad sin is*ed* is im*a*rcidi laiseom den sc*r*ibul sin a thab*ir*t a loge do bochtaib. Ni au*r*tet ní laisim cetamu*s* a tab*ir*t ite*r*um dondhí hua taberr ria*m* **N**i hidan da*no* lais dondhí da taberr a thaechtad q*uod* i*m* pre*t*ium peccati datu*r*.

§ 42. **N**í haurchail da*no* laisim cid dogne*th*er ess us*c*i dondhí bís f*or* us*c*iu 7 bargin. IS *sed* atb*e*rt máolruaoi*n* f*r*i maoldith*ruib*. Bliadain glantai lindi so ol sesem. Na t*r*i .xl. aidchi do bith f*or* us*c*iu 7 barg*in*. Iom medcus*c*i ind domnaich ma tecme. Rocomarleced im*m*urgu do loim midc do chumasc ar us*c*iu isind tsamchorgus.

§ 43. IS *sed* fogní leuso*m* i*n*dmat lam iar ni*m*birt aibne cid do aurlégund soscele teis neuch iar tab*ir*t feich cid do cucin nó do nach ráod aliu i*n*daim a lama.

§ 44. IS *sed* tucso*m* da*no* o maol-

practice of Siadal mac Testa of Ard Mor:—It was forbidden (?) that anyone of his monastery should drink a drop after passing his water. This had been also the practice of Cumine Fota: this is also the practice of Clemens mac Nuadat—if he were overtaken by jollity or tipsiness through drinking beer or a goblet of mead, when this happened to him, he had to fast the next night immediately thereafter.

§ 41. A groat that is given to a lad or young man for accompanying someone in a sin of lust, or to a woman; if the lad or the woman do penance thereafter for that sin, he considers it proper in regard to that groat to give their price to the poor. He does not hold it admissible, however, to give it back to the person by whom it was given in the first instance. But he does not consider it clean dealing for the person to whom it is given to keep possession of it, because it is given as the price of sin.

§ 42. He does not consider it forbidden that an ewer of water should be provided for one who is on bread and water. This is what Maelruain said to Maeldithruib: "A year of cleansing with us here," said he, "to be on bread and water for the thrice forty nights: a sip of whey-water on Sunday, if it chance to be ready." However, it was permitted him to mix a sip of whey with water in summer-lent.

§ 43. This is their practice: to wash their hands after plying the scourge, whether it be to read aloud the gospels that a man goes after doing penance, or whether it be to the kitchen, or to any other matter—he washes his hands.

§ 44. This we received from Mael-

[1] *Read* ben

ruaoin. Aithrus ind anmcharat dia bliadna beus mád hi céin beith. Cid mencui immurgo maith ind oceus is cet.

§ 45. Ni fogní lasna celiu dé ni di nach ret do denam iar nespartain domnaich. Fecht robúi damsæ domchaomnacuir airisem hi fothrucad sel bec iar nespartain domnaich. Asrubartsom buith cen anland de saill na him aidchi ndomnaig 7 dia domnaich tara heis.

§ 46. IS sed asrubartsa[1] fri nech bad craibdech conabat mór fair deithitiu na coilnidi manip fri toil dé dosmerat. IS sed atrubart maolrúin fri sechnasach espiscopus ochild golpin. Condatecht a mathair cucisom aggaire 7 tamen noluit auerti a pecctis. Iarmfacht iarum sechnasach do máolrúaoin. Cindus nombíad etir an déde sin IS sed asbertsom cenis tucasu chucud dochom betad hisi ni rucasi tussu ad [40a] mortem si uero conuersa fuerit debes curare eam Mad fir doim tra nech bess coldnaide dlegair airchisecht de amail cech doim

§ 47. Teoræ briathra forfaccaib diarmaid app iæ la cartach nespiscopus. Fit foss figell .i. ní bé erchailiud lat. is hé so fit nocaithiub dogres. Bíat i fus cen scucht. IS si figell indso dogen

§ 48. IS sed fognid la máolrúin intí día maccleirchiu forsa mbeith ítu mór comarlecud digi usci no midec dó o trath teirt co hiarmergi Accus dogníd trichoit pater hi crosfigild tara héisi.

ruain: To consult his confessor once a year regularly, if he be at a distance: if he be nearer, however, it is allowable to consult him oftener.

§ 45. It is not the practice of the Celi De to do anything whatever after evensong on Saturday. Once it happened to me that I chanced to stay in the bath a while after evensong on Saturday. He told me to go without condiment of bacon or butter on the Saturday evening and the Sunday following.

§ 46. This is what he said to one that was devout: that concern for carnal things should not weigh on him, unless they led him to oppose the will of God.

This is what Maelruain said to Sechnasach the bishop from Cill Gulbin. His mother besought him to take care of her, and yet would not turn from her sins. Then Sechnasach asked Maelruain, "How shall I at all manage these two things?" This is what he said: "Though thou bring her not to thee to life, let her not carry thee to death: but if she be converted, thou art bound to take care of her." If anyone that is carnal be really poor, he deserves pity, as every poor man doth.

§ 47. Three words Diarmaid, abbot of Iona, left with bishop Carthach: pittance, perseverance, cross-vigil: that is, do not make a resolution—"This is the pittance I will always eat. I will say the *Beati* perseveringly without desisting. This is the vigil I will perform."

§ 48. This was Maelruain's practice: any of the clerical students who suffered from great thirst had permission to take a drink of water or whey from the hour of tierce to that of nocturns, lest

[1] *Read* asrubartsom

Arnahimfoilnged imned dó ind roítu. Othá immurgo iarmergi co teirt ní comleced[1] dig do neuch cid fri geld bais nobeth. 'Aos labor tra 7 senoire nistimsaich greim riaglad do beith gen ní amail áos sonairt ISsed rochuala[2] maoldithruib ised fogeni ildius mór Aos cacha tratha indtí bád rolabur ní do denam dó im teirt arale i medon láoi Araile im nóin Araile im íarnóin amail nobíd lobre caich. Gilde 7 ócláoich dobered a colaind do máolruaoin doluigti troscad dóib indtand nombid cin troiscid leo. Feli napstal[3] i samchorgos ni aurchoil som[4] inn figill nach[5] do logud indib.

excessive thirst should cause him suffering; and he was to perform thirty paters in cross-vigil thereafter. From nocturns to tierce, however, none was permitted to take a drink though he were at the point of death. As to the infirm and old, however, the rigour of the rule does not bind them to go without any thing, like healthy persons. This is what I have heard from Maeldithruib: this was the practice in Lismore:—Different folk for different hours: if a man were very infirm, he was to do some duty at tierce, another man at midday, another at none, and another in the afternoon, according to each man's infirmity. A lad or youth that gave up his body to Maelruain, such would be excused from fasting when they had made themselves liable to fast. The feasts of the apostles in summer-lent: he does not forbid the vigil to be relaxed on these days.

§ 49. Teclaim ubald dano dia domnaich no gluasacht oen ubuild díob de lar ní fogni leusom INdtí dano nad caithe feóil ised is imairchidi laisim conaralúsa[6] a henbraithe Denam seillne dano ind domnuch ni cóir laisim acht a ndenam ríam.

§ 49. Now gathering of apples on a Sunday or lifting a single apple from the ground is not allowed among them. In the case of one who does not eat meat he thinks it proper that he should not be allowed to drink the broth thereof. He does not think it right to prepare a *selann* on a Sunday, but that it should be done beforehand.

§ 50. Reim aósa lanamnasa forsambí anmcharti. O anteirt día luaoin co matin dia cetaoin [40b] Suiri 7 dilmaine dóib in his diebus duobus 7 noctibus etir praind 7 lanamnais Abstinit foraib iarum fri feoil 7 lánamnas. O matin día cetaoin co matin día dardáoin Suire dóib iterum o matin dia dardáoin co matin día aoine. A

§ 50. The course prescribed to a wedded couple who are under spiritual direction. From prime on Monday to matins on Wednesday, for these two days and nights they are given exemption and licence both for meals and conjugal intercourse. After that time abstinence is imposed on them both from flesh and intercourse, from matins

[1] *Read* comairleced
[2] *Supply* la
[3] *Read* na napstal
[4] *Read* ní aurchoil laisseom
[5] *Something lost here*
[6] *Read* coná rolúsom

*con*gmail it*er*um doib o lanamnas o matin dia aoi*ne* co matin dia luaoi*n* .i. trib*us* diebus 7 noctib*us* *in* separatis Apstinait p*rai*ndi inciunio f*o*raib *cum* nocte scañti 7 *in* sabato *cum* nocte dom*in*ica die Suire dóib ar p*rai*nn t*antu*m dia domnuich 7 aidchi luaoi*n*.

§ 51. Intí da*no* arbir bith oss nall*aid* *no* muc naldaich 7 nad caith aliam carnem *in* pascha n*on* manducat aliam carnem us*que* ad aliud pascha et *n*isi neces*se*itas aliq*ua* coeg*er*it illum. Ar ní ar feoil adrime i*n*dísi*n* Mani chaithea da*no* feoil 7 saill in pascha cid gortai *no* genti dodni*m*aircet do chaithim feolæ 7 ni*m*be anaild arbera bith is ferr laisim 7 is i*n*ildiu dó daul do ecaib ar comaldnad a i*n*gill i*n*ddás tuaslucud f*or* feóil 7 is ar mart*ra*i atrimt*her* dó ced doneemai bás i*n*d ar comalnad androtairrngert do anmcharait. Ar níco dleg*ar* tuaslucud f*or* feoil cid isind chaisc *con*idtoslicea ind anmchara 7 is do laim ind anmcharat is cóir laisim cith airitiu i*n* tsac*ra*faic 7 is*ed* bud cóir laisim co*m*bed de laim anmcharat arfemad sac*ra*faic

§ 52. ISs*ed* as chóir laisim i pendit ind áosæ galrich de bithbúr p*rai*ndea. Beomarbad[1] f*or*ruib cachlacein arnara[2] fochand báis dóib in sircharcrad 7 ma dorontar ón is cen a fis doibsom .i. a rád fria thimthirid inda timchol doberar seland dóib hi tiuglagin *nó* f*or*

on Wednesday to matins on Thursday. They are given exemption again from matins on Thursday till matins on Friday. They must keep themselves again from intercourse from matins on Friday till matins on Monday, that is, they are to live separately for three days and three nights. Abstinence from meals is imposed on them on Friday and the following night, and on Saturday and Saturday night. They are given exemption, for meals only, on Sunday and Sunday night.

§ 51. Now he that eats the flesh of a wild deer or wild swine and who eats no other flesh at Easter, must not eat any other flesh until the Easter following, unless constrained by some necessity (for he does not reckon this as flesh). Now if he does not eat flesh and bacon at Easter, even though hunger or heathen constrain him to eat meat, and he has nothing else that he may eat, he thinks it better and safer for him to face death for the sake of fulfilling his vow than to relax in regard to meat; and it is reckoned to him as martyrdom if he chance to die for it, to fulfil what he had promised to his confessor. For there ought to be no relaxation as to flesh even at Easter, till the confessor grant it; and he thinks it right that it should be from the hand of his confessor that he should receive the sacrament.

§ 52. In the case of penance laid on sickly persons, this is what he thinks right, as to the continual preparing for meals: alternate reviving and mortifying is practised on them, lest the perpetual confinement should cause their death; and this is done, if it can be

[1] *Read perhaps* beógud 7 marbad (Plummer)

[2] *Read* arná rob

arun *acht* is móo [41a] fogní a tab*ir*t dóib isind tiuglagin Fecht robai at-*con*naire ind tapp robói *in*d hí ropo olc a mblath inda reclesach . luid so*m* iar*um* dochum *in* coc[1] 7 dogeni fadesin ind tiuglag*in* allae si*n* dobert t*r*ian for-*c*ridi de usci ar chuid cach lae sin[2] 7 rob*er*bi ind us*ce* am dech*aid*[3] a t*r*ian sin la bruith 7 doratt cnoc de imbim ar chuid ca*ch* ae 7 rob*er*bi ar ind usci 7 is iar*um* dorad min aire is amlaich sin ce*ch* día roairgset*ar* som iar*um* caomclód a mblatha 7 ni*con*fetadar cid fodruair uar rombi ind fit cetne atcitis ci*n* *cum*scug*ud* Antan t*ra* dontic aitherriuch blath 7 beogud a*m*marbad ca*ch* la sel iar*um* do ambeogud indtale dia marbad ind cruth sin.

managed, without their knowledge, by telling his servant privately, "Let a *seland* be brought to them in their pottage or on bread" (but it is more usual to bring it to them in the pottage). Once it happened that the abbot who was in Iona saw that the recluses had a bad colour. Thereupon he went to the cook and himself made the pottage for that day. He added one-third of water to the daily allowance and boiled the water. When this third had boiled away, he put a lump of butter on each man's allowance, and boiled it on the water, and then put meal over it, and so he did every day. Then they noticed the change in their colour, and knew not what had caused it, since they saw the usual ration unchanged. So when their colour came back and they revived, he continued alternately to mortify and revive them from their dying state after this fashion.

§ 53. Aos t*r*og da*no* nad ebat am*ail* cach manip mall[4] beti occae 7 dia ndeine galar gabail ara fual mani tiasat imma*ch* is deithbir laisim cid coma*r*lecther f*or*aib do daul i*m*ma*ch* arnarap galar doib gabail f*or*aib *acht* ropa techtae adlúsat .i. ni argara itid díob. Mad f*ri* roebaidecht imm*ur*go n*on* permittit*ur* ire.

§ 53. Now as to invalids who do not drink like other people, if they do not loiter over it, and if retention of urine causes disease unless they go out, he thinks it reasonable that they should be allowed to go out, lest the constraint upon them should induce disease; always provided that they drink a proper amount, that is, as much as quenches their thirst. If, however, excessive drinking be the object, they are not allowed to go out.

§ 54. IS ferr da*no* lais 7 is inilliu doneoch na rofaomæ coibsena neich mani pendea areir *acht* ní bes etir la neoch do tab*ir*t fair di maith cen airitin a cobsen si q*uis* u*ero* sua peccata alicui *con*fitiat*ur* (*vel* e) o[5] lanpendait fair *nó* a indarpæ mani penda.

§ 54. Now he thinks it better and safer that one should refuse to receive confessions from anyone, unless he does penance at [the confessor's] bidding; but one should do [the sinner] all the good that lies in one's power, short of receiving his confession: if, however, a

[1] *Read* choca [2] *Omit* [3] *Read* amail docóid [4] *Read* maill [5] *Read* a

§ 55. Nodlaic stéill ni coir lais berrad na fothruc[1] na scoltad connaid nó nach gníomrad ale amail nach dentar dia domnaich. Eductio *Christi* ex egipto 7 a tabirt dochum tempuil 7 cloud diabul. Celebrad domnaich [41b] indib ni accammar praind indi[2] fri díe

§ 55. At the Epiphany he does not consider it right to tonsure or wash or split wood or do any other form of work, just as such things are not done on a Sunday. The bringing of Christ out of Egypt and the presentation in the Temple and the defeat of the Devil: on these days Sunday's office is to be said: we never saw dinner in the daytime on those feasts.

§ 56. IS sed dano is choir la colchin sacrafic do tabirt dond aos bís illobrae fri huar mhbáis acht doratat fretech cech espi Lecsiu immurgo ildeth nde mess for a menmainsom dús ind fircomtúd acus mad ed ón rombeir ind sacrafic sláne doib den chursin. Ni dóig immurgu sacrific doatarrachtar[3] iterum fri degenca[4] iarsin

§ 56. This is what Colchu approves, to give the sacrament to those that are lying sick at the hour of death, provided they have made a renunciation of every vanity. Leave it, however, to God to judge the mind of such, whether it be true conversion; and if it be so, [be sure that] the sacrament can bring salvation to them in that moment. It is not proper, however, to repeat the sacrament thereafter *in extremis*.

§ 57. Ni haurcul laisim dano cid arfaomtar ní o lex áos 7 a tabirt detsiu iarum do bochtaib neich forbé lortid do muindtir[5] de fobithin maith[6] leisim bess ni tabrait ní de dena bochtaib.

§ 57. He considers it not unlawful that somewhat should be accepted from idle folk, and that thou shouldst afterwards give to the poor anything that is left of it when thine own monks are satisfied, because if it is in the hands of the idle, they give none of it to the poor.

§ 58. Antand donecmaing aircend praindo 7 suscitatur corpus ad cupidinem ceith mín cid anmín Ni hecoir laisim ind praind sin do adcor forsind comdid ar bruc friss ut dicat aliquis. Doselbi fein tra do praind accus is cretem laisiom nipa menic dogentar fris iarum an eola[7] sin. No digbail neich den

§ 58. When at the end of a meal the body happens to be roused to lust, slightly or strongly, he considers it not amiss to cast that meal back upon the Lord in displeasure at him, as if one should say "There, keep thy meal for thyself!" and he believes that this trial of him will not often be

man confesses his sins to some one, full penance must be laid upon him, or he must be banished if he does not do penance.

[1] *Read* fothrucud [2] *Read* indib [3] *Read* do aitherracht [4] *Read* dédenchu
[5] *Read* muintire [6] *Read* mad [7] *Read* eolas

praind 7 attag nde fris 7 ut ne nos indducas ind temtationem 7 deus in adiutorium usque festina.

§ 59. Aos duanat foibdi[1] a tolæ bes la coibsenugud no imradad tantum no la oitid. Abstinit dedirn doa traothad fobithin is roimmad fola inda cuirp ised adrali. Andand fofeiscren iarum ind fuil is and fofeiscren ind tol 7 an accobar.

§ 60. Malaisi daimindsi Sur laisiom copar a ainm Ropo trom iarum accobar forsind ingin ar ita trian forcraid de accobur in mulieribus sech na firu Conidmidethar som iarom ammod 7 a fit co cend mbliadnæ .i. fit mesraigti som.[2] [42a] Doluid iarum cuci som día bliadna 7 cupidinem suam confessa est adhuc permansisse. Bui siom oc huamim ara cind. Sadais iarum ind suathaid fo tri inda dernaind co toltnadar[3] na tri srotha folæ asind laim Is iarum atbertsom is deithbir olse cid ansa don curp hitá a tóla morasa a congbal Dorragab som iarum ind praind iterum. Roboisi dano forsuidiu co cend mbliadna 7 cupido adhuc permansit Sadidsiom dano ind snathat fo tri inda laim isuidiu co tultatar dano na tri srothe fole eisse Dogabsom dano ind praind iterum co cend mbliadna 7 sadais and snathait isuidiu. Nicotolid immurgu bandæ fola essiu isuidiu Is iarum asbert som fric congab tra i fechtsa olseisiom forsind fit sin cot ec

§ 61. Arale cendaigi taithigit[4] hi

made thereafter. Or else, to subtract a part of the meal, and to pray God therewith [and to repeat] "lead us not into temptation," and *Deus in adiutorium* as far as *festina*.

§ 59. Persons whose desires are excited, it may be through hearing confessions, or merely with meditating, or through youth, need strict abstinence to subdue them, because it is excess of blood in their body that is the cause. Afterwards, when the blood fails, then lust and desire fail.

§ 60. Molaise of Daiminis had a sister named Copar. Now desire lay heavy upon the girl, for it is a third part as strong again in women as in men. Then he regulates her portion and her pittance for a year: that is, a measured pittance. On that day year she came to him, and confessed that her desire still persisted. Now he was busy sewing before her. Then he thrust the needle thrice into her palm, and three streams of blood flowed from her hand. Then said he, "No wonder," said he, "if it is hard for the body, wherein are these strong currents, to contain itself." Then he diminished her meals a second time. She was on that ration for a year, and her desire still persisted. So after that time he thrusts the needle into her hand thrice, and three streams of blood flowed from it. So he reduced her meals again for a year, and at the end of that time he thrust the needle [again into her hand]. This time, however, not a drop of blood came out of her. Then he said to her: "In future," said he, "keep on this pittance until thy death."

§ 61. There was a certain itinerant

[1] *Read* dianat foibthi [2] *Read* són [3] *Read* tultatar [4] *Read* taithigthe

tír muman ind amsir samdine dobered huadisi imchomrac ua mac bethad ind tíre *congraid*[1] iarom disi hé 7 ronáil fair *con*a tormaigfed nó na digebad cid a oen focul dia briath*r*aib si *no* di briath*r*aib ind cáich cossa fuided. Asbertsi fris iarum conarbera[2] dam olsisi fri maolruain *no* fri fer da crich acus is dóchu ón fobith isuidiu[3] rombói maolruaoin quam samdan. Is si mo sansercsa di cleirchib ind deiscirt 7 ni conebera fris dús ind airim banscala for a cubus 7 dus and geba mo anmcairdessa. Negotiator hæc retulit. Andand[4] immurgo frisiom romba si sainserc/samdine hé atrecht fochetoir 7 dohuargaib a dé laim hi crosfigill 7 atluchestar bui[5] do dia. Anddond iarum atbert fris dus ind aithcomraictis banscale [42b] fris 7 dús ind arfaomad a anmchartisi imdercad corrici a ucht 7 slechtais fo trí 7 spatio magno siluit. Is iarum atbertsom apur siu 'friesi tra olsesem conimthisi comarli hude Postea narrauit negotiator omnia haec uerba do samdin 7 illa dixit anda lim ol sisi dorraga ni don mac sin. Is iarom doticsa[6] a delg asa brut 7 clandti inda gruaid conidairsir isind chnaim 7[7] da srenga ais iarom. Nicontuilid immurgu cid a oen bande folæ ass. Fecais ind cendaig for qúi 7 torrsi oca faicsin sin Gabesi iarum ind crecht eitir a dí mer 7 fecais for a fáscud rée mór 7 nicontaldad banna as Asendad iarom dolduid bannan bec bec as lasind fascad fottai. Banna bec son de usci 7 robúi buidetai bec fair do caomclod a datha. Dobertsom for a hingin iarum in dibúrsin mbic sin. Asbertsí tra airet bés iarum olsí a cutrumesi do súg inda curpsom ni be mundteras indda taobatu dó fri banscala.

pedlar in Munster in the time of Samdan, who used to carry greetings from her to the "sons of life" in that country. Once she called him to her and bound him not to add to nor take away a single word that she said, nor a word that anyone should say to whom he was sent. Then she said to him: "Say to Maelruain for me," said she (—or to Fer Da Chrich, and this latter is more likely, since Maelruain was more venerable than Samdan), "that he is my favourite among the clerics of the Descert, and another thing thou shalt say to him: ask, does he receive womankind to his confession, and will he accept my soul-friendship?" The pedlar took this message. But when he told him that he was Samdan's favourite, he rose at once and raised both hands as in a cross-vigil and gave thanks to God. When the pedlar asked him next whether women took counsel of him, and whether he would accept Samdan's soul-friendship, he blushed down to his breast, and made three genuflections, and fell silent for a long time. Then he said: "Tell her," said he, "that I will seek counsel from her." Then the pedlar told all these sayings to Samdan, and she said: "I trow," said she, "something will come of that youth." Then she draws her brooch out of her mantle and drives it into her cheek till it stuck in the bone, and then ~~there came out two filaments of milk~~ draws: yet not a single drop of blood came out. At that sight the pedlar began to weep and wail. Then she took the wound between two fingers and began to squeeze it for a long time, and not a drop was wrung from it. Then at the last by reason of

[1] *Read* congair [2] *Read* conerbera [3] *Read* is sruithiu [4] *Supply* asbert
[5] *Read* buidg [6] *Read* doicsa [7] ~~*Supply* dolluta~~

§ 62. Maccaildecha *crai*bdecha id serc[1] lais daul doa hacaldaim[2] 7 do *ner*tad irsi doib 7 i *nem*fecsiu inda gnuis 7 senoir it coimitecht 7 anacaldaim iar*um* *for* aulaid oc cros ind dorus lis no isind disirt imbíatt 7 ind senoir da*no* teiti latsa 7 senoir caildidi bis a co*m*aite*cht* na *m*accaildidi do bith hi farrad 7 ni cian huaib imbíat. Andand donetarrat míaccobar *nó* míimradad tre faicsin *no* ac acaldaim mbanscál ma atrocuil am *men*me nad cometesta dó ceith folam deit ni fil bríg laisiom hisind accobar sin. IS fochric imm*ur*gu ma gabthair tairis andand mbis a foi*n*del inda *men*main co*m*mór *fri* mimradud a tim-tasad [43a] *for* caúlæ feib dorront*ar* 7 tuidecht[3] légi*n*d *nó* a scr*u*tai*n* *fri*s 7 *men*me isind aurnaigti. Ni*con* aorsusa[4] laisiom co*m*mas pende ara faoendel si*n* indda *men*man. Fobithi*n* ní*com*ór[5] i*m*bisom ifus eit*ir*.

§ 63. Bithfer fíta na riaglae t*ra* ceith dand erán 7 den seildind imbe .i. ind lethbairgin 7 ind cethramtu *nó* anaild 7

the long squeezing out came a little tiny drop. It was a little drop of water, and there was a little yellow on the surface enough to change its colour. Then she put this little driblet on her nail, and she said: "So long," said she, "as there is this much juice in his body, let him bestow no friendship nor confidence upon womankind."

§ 62. Devout young nuns he thinks it [right] to go and converse with and to confirm their faith, but without looking on their faces, and taking an elder man in thy company: and it is right to converse with them standing on the slab by the cross in front of the hostel, or in the retreat where they live. And the elder who goes with thee, and the senior nun who lives in company with the young nuns, should be present and not far from you, where they are. When ill desires or ill thoughts overtake thee, through seeing women or in converse with them, if . . . . . that it is not to be indulged by thee even as an idle thought (?), then he considers that such desire is no great matter: it is meritorious, however, if a man gets clear of it. When the thoughts are constantly straying towards ill meditations, they must be checked and recalled as far as possible; and he should resort to reading or to examining himself against it, and keep his mind fixed on prayer. He does not consider it easy to fix any penance for such straying of the thoughts; for . . . . not much about it here at all.

§ 63. If a man constantly keeps to the pittance prescribed by the Rule, both as to the bread and the *selann* of

[1] *Corrupt*: *perhaps* ní haurchail [2] *Read* nacaldaim [3] *Supply* do
[4] *Read* nicon aurusa *or perhaps* niconfuarussa (*for* niconfúar-sa) [5] *Something lost here*

aldind cid fogluasa ind doen*acht* ind accobar com*b*í todiuscad accobir in membris bes beith fochetóir són lasan p*r*aind. Baóes beith inda ligiu eit*ir* codlad 7 cen cotlatt. Bes immagaba ceit co matain n*í*co mórbrig laisim and acht ni co*m*etestar dond accobar ma dogabt*har* chetamus a fít is imfolang galir són 7 fíce secda brond **A**mesrugud do neuch t*ra* buddesin la eolus ind fita arnara[1] fochund galir mat robecc. Narap altram dualchi mad romór. Ní iar*um* notlortnigetar 7 nat furea galir. A timmarcad fo reir na ndáonn*acht* ar is ecsamail reim daon*acht*a caich. IS *sed* file irriagail doi*m*ine abbatis romæ is ferr lais 7 is inildiu do anmi*n* neich i*n*d fit bec m*í*n q*uam* i*n*d fit mór de tuari anmín Fobithin is ferr do fulang duine 7 da blath ambecc mín 7 is lugai dodú*s*ci ind daon*acht* fr*i* miaccobar q*uam* ammór den gantuarai

butter (that is, the half loaf and the quarter or other quantity), and the [proper amount of] drink, even though human weakness may stir desire, so that there is an excitation of desire in his members (perhaps it may happen immediately with meals, or it may happen in bed, whether he be asleep or awake, or perhaps he may escape it until morning)—he counts it no great matter, provided there be no yielding to desire.

If a man's allowance be suddenly diminished, that will cause sickness and dry internal piles. Everyone should regulate his pittance for himself, knowing the proper amount, that it cause not sickness, if it be too little; neither nourish vice, if it be too much: as much then as suffices him, and does not induce sickness. It should be limited according to men's natures, for the course of nature differs in each man. This is what is laid down in the Rule of Doimine, Abbot of Rome; he holds it better and safer for a man's soul to use a small light pittance rather than a large pittance of coarse food: for the small light diet is better to sustain a man and make him healthy, and it excites human nature to ill desires less than the large diet of coarse food.

§ 64. Andand as c*r*ad t*ra* don chach fr*i*sambí immalde de aos [43^{b}] sruith. nemchomaitec*ht* doib im caomclód p*r*aindi *nó* a tórmac*h* 7 temet ipsa*m* castigas do t*ra*othad do tole 7 do accobair 7 ní airiget*ar* sam ón. Anda leosom i*m*murgu isarabstinait deitsiu. IS inildiu laisiom iar*um* nemchomitecht doibsiom cid c*r*ad doib 7 coch be a sruithe indas ni bes epiltiu anme dit 7 indas nad pende a chinta Dogniat arale immurgo guchoib-

§ 64. When it is grievous for anyone in regard to such elderly people as live with him not to indulge them with a change or increase of diet, while thou art chastising thyself to subdue thy desires and propensions, and they do not observe this—(they suppose, however, that it is by way of abstinence on thy part)—he considers it safer in such a case not to indulge them, even though it be grievous to them, and

[1] *Read* aruá rob

senæ do thuildiud indaldeth fadesin do tormuch pende foraib 7 ni coir son 77

§ 65. Praind dano do tomailt la marb hi tig ceth naob is a hurcul *acht* sailmchetal 7 aurnaigti occo. Cid ind fer graid dobeir sacrafic dond fir galir dlegair dó daul astig statim iarum ne presenti illo moritur. Ar diambe hi fiadnaisi ind bais istig nicotaldad dó oifrenn do denam conidcoisrecad epscob Tocaomnacair do diarmaid 7 do blathmac mac flaind fecht robói conid eiter a lamaib rothathamir cú rui quando mortuus *est* tarmartsom[1] oifrend do denam iarum cen a coisecrad conditoirmesc colcu díob uctaras ind leuitic 7 diarmait dano abb ía lais occo

§ 66. Fecht robai luid araile manoch do findio mac uiatach for sétt. Tecmoncuir banscal immaildi fris arsin teit[2] 7 postulauit ilda concubitum eius. Foceirtt lamae fair fadeoig commaranic caradrad irse [44a] Nicotaldsom iarum der dia gruad statim cotanic dochum findio 7 confesus *est* illi culpam suam Findio dixit nicombia bríg isindi sin Demmun aridralistar sin olsesiom dot breithsiu úanna 7 dotfastad eiter tuaid 7 dotbreith a teg pendi corop imdergad deit fía cách Nípa cobair immurgo dosom sech ni raga

however aged they may be, rather than that to do anything that might be death to thy soul, or shouldest fail to do penance for thy soul's sins. Some, however, make false confessions about themselves, in order to increase the penance laid upon them; but this is not right.

§ 65. Now, to eat a meal with a dead man (though saintly) in the house is forbidden; but instead there are to be prayers and psalm-singing on such occasions. Even one in orders who brings the sacrament to a sick man is obliged to go out of the house at once thereafter, that the sick man die not in his presence; for if he be present in the house at the death, it would not be allowable for him to perform the sacrifice until a bishop should consecrate him. It happened once on a time to Diarmait and to Blathmac mac Flaind that it was in their hands that Curui expired. When he died, they were about to perform the sacrifice thereafter, without being reconsecrated, till Colchu hindered them from doing so. The authority is Leviticus; and Diarmait also, the Abbot of Iona, was with him on that occasion.

§ 66. Once upon a time a certain monk went on a journey to Findio mac Fiatach. A woman happened to meet him on the journey, *et postulavit illa concubitum eius.* She laid hands upon him at last, and there befell intercourse by tryst between them. Immediately thereafter he did not stay to wipe the tear from his cheek, till he came to Findio and confessed to him his fault. Findio said: "That shall not matter. A demon has contrived it," said he, "to carry thee off from us, and to set thee among the

[1] *Read* tarmartatarsom

[2] *Read* tséit

sa hi teg pende 7 nitberasam eiter tuaid Rogai[1] do saccrafic 7 isintturtt chetna biæ tre cach oena Doluid ind satan chuici iarsin 7 atgladastar tria aslach tanaidi[2]/7 dixit ildi. Nipa mor a glanad deitsiu ind chomairle dobeir findio deit. IS sed is maith deit erce co comgald co ruccæ breith fort dochoidsom ón dano 7 confesus est illi 7 dixit comgeld. IS fochen am do tichtu ní bía brig desium 7 comgellus dixit eadem uerba quæ dixit findio. Andand doluid a bendchar sechtair. IS and gabuis port curuch coluim cildi 7 satanas suasit illi ut iret ad columbani niba hicc deitsiu tre findio 7 comgeld olseisiom ised is maith deid perge ad columbam. Dochoid ón dano 7 dorat a coibsena dosom 7 dixit ildi columba, sicut[3] crucifixsi christum per temed ipsum pecato fo[4] infindio quod non credidisti quod dixit ildi per ipsum sanctam[5] tercio in comgello quarto in me adbirsa fritsa ol colum cilli cuicc bliadna dec pendi fobithin/na dimicni doratais for firbald crist .i. findio. Finit doscribus sin domdoig 7 inddí sceol so 7 ni hainfis acht día necar doniam indnos

laity, and bring thee into a penitentiary, that thou mayst be publicly put to shame. It shall not avail him, however; thou shalt not go into a penitentiary, neither shall he carry thee off among the laity. Thou shalt go to the sacrament, and shalt continue under the same rule through each fast." Satan came thereafter to him and accosted him, tempting him a second time, and said to him: "The counsel Findio gives thee will be no great cleansing for thee. This is what is good for thee to do: go to Comgell, that he may pass judgment on thee." He went accordingly and confessed to him, and Comgell said: "Welcome indeed is thy coming: this thing will not matter"; and Comgell said to him the same things as Findio had said. When he came along from Benchor, just then Colum Cille's curragh reached harbour, and Satan persuaded him to go to Columba. "Thou shalt get no cure through Findio and Comgell," said he; "this is what is good for thee to do, go to Columba." So he went and made his confession to him, and Columba said to him: "Thou hast crucified Christ once of thyself by sin; secondly, in the person of Findio, because thou didst not believe what he said by the Holy Spirit; thirdly, in the person of Comgell; fourthly, in mine. I pronounce upon thee," said Colum Cille, "fifteen years of penance because of the contempt thou hast shown for a true limb of Christ—namely, Findio." *Finit.* (I have written this on my own account, and these two tales; and it is not in ignorance, but to set them forth that we proceed in this way.)

§ 67. Etach berar do áos tuati cotaot[6]

§ 67. A garment that is brought from

[1] *Read* Regae [2] *Read* tánaisi [3] quater C (*see Notes*): *read* semel [4] secundo C
[5] per spiritum sanctum C [6] cotetet C

demun coronaoenastar[1] 7 nídnanaid[2] a crothad nach a flescad *acht* a nidi. Araile ancarae robui hi cluaoin mac naois laisrien a ainm imnocht imdilmain cen ní for a cubus. he dano hi luibri galair. Nombered iarum cách ar uair dina mac cleirchib dochum a tigid leu. Ronucc araile mac clerech and aidci dochum a tigi dobert brat fa a taob. Conidtuil[3] laisren for a brut. Atchí aislingi coildnidi 7 niconfacae óa gein gusan aidchi sin. Atraig iarum fecais for cáoi 7 mairctenaich fecais for figild iarum corogaib na tri cáoectæ fri figild Tolduid iarum taurtaim fair fora beolu. Tonanic iarum ind taingil 7 dixit ildi. Na bád bronach tra olse quam[4] in ácc nocti sensisti iterum in uíta tua non 7 sensis.[5] accus issed forúair indí sin Fobitin is brat lanamnæ ind brat forsa roæ 7 ni roaonacht iarna beith lasand lanamain cotreicigur[6] demmun iarum úare nad roanacht. Ar nach brat berair do áos étraich conamteit[7] demmun airet nat negar 7 cetera

the laity a demon accompanies until it has been washed; and it is no protection to shake or beat it, but only to wash it.

A certain anchorite lived in Clonmacnois, named Laisren, quite naked and free from sin, with nothing on his conscience. Now he was infirm with disease; so each of the clerical students in turn used to take him home with him. A certain student had taken him home one night, and put a cloak under him. Laisren slept upon his cloak. He sees a carnal vision, and he never saw one from his birth till that night. Then he rose up, and began to weep and lament. Then he began to perform a vigil, and recited the Three Fifties with his vigil. Then a trance fell upon him, as he lay on his face. Then an angel came to him and said to him: "Be not sorrowful," said he; "what thou hast felt this night thou shalt not feel again in thy life. And this is what caused the thing: because the cloak on which thou hast slept is the cloak of a wedded couple, and it has not been washed since it was used by them. So, because it has not been washed, a demon hath. . . . For any cloak that is taken from lustful people, a demon accompanies it so long as it is not washed," etc.

§ 68. **Ni** molatharsom ind troscud is ferr lais ind fit mesraigti dogres niconfil eiter ind riagail i fueregtar[8] acht mad a cinta oircene **A**on troscut hi riagail comgeild .i. ind cetain ria caisc. Trí troisciud immurco tantum la colum cilli in ando .i. aidchi notlacc steill .i. post .xii. nataleis 7 ochtmad imbairgine[9] coluim cilli isuidiu 7 seilind 7 bochtan ais maith bat ead indas ind troiscti sin 7

§ 68. He does not commend fasting: he prefers a regular measured pittance. There is no Rule where it is imposed, except on account of injury done. There is one fast in Comgall's Rule—namely, the Wednesday before Easter. However, Colum Cille recognized three fasts only in the year: the eve of Epiphany—that is, twelve days after Christmas, and the eighth part of Colum Cille's loaf at that

[1] coroenastar C [2] ni anaich C [3] conatil C [4] quod C [5] senties C
[6] cotretiguir C [7] cotnimtét C [8] fuirestar C [9] *Read* mbairgine

ind cetna *cét*aoi*n* [45ª] de q*u*adragissi*m*a 7 i*n* cena cetai*n* post pensticostin ocht-mhadh i*n* cechæ. INd aine im*m*urgu in chesta dosfor*s*laicde[1] colu*m* cille for noebaib herenn fobithi*n* atbathatar dend aine si*n* sruithi iar sircacht i*n* chorgis Ba erdath 7 ba lith mor iarum la colum cille a*n*n dogress dona braithribh ass ningnama doib a*n*n nobithe tremsi ocaur-cilliud 7 oc legcude usce trit feil na nairemon leisom insin fobithin is a*n*n forcentai anas.

time, with a *seland* and a *bochtan* of good milk: that was the manner of that fast; and the first Wednesday of Lent, and the first Wednesday after Pentecost: the eighth of a loaf to each fast. However, Colum Cille relaxed the fast of the Passion for the saints of Ireland, because old men died of that fast after the long privations of Lent. A great festivity and merrymaking was regularly allowed by Colum Cille thereafter to the brethren: the growth of the crops was given to them then: three months were spent in tending and watering them. He called that the Feast of the Ploughmen, because it was then that the crops reached their full growth.

§ 69. IS cutrumme tra hirriagail coluim cille fit sathairn 7 fit domnaich fobithin in chatudh robui forsint sabbait i fetarlaic in opair tantum is and deilicid fri domnach Ata irriagailib ailibh dano cosmailius fitta i sabbota 7 in dominico in tan tra mbis isna riaglaib superponat nó superpositito do leith fitt 7 do leith trosud is dir insin cena caræt immurgu in tan is troscud .i. cena in nocte

§ 69. In Colum Cille's Rule Saturday's ration is the same as Sunday's, on account of the honour paid to the Sabbath in the Old Testament. It is only in respect of work that it is distinguished from Sunday. In other Rules also there is a similarity of rations on the Sabbath and on Sunday. When, however, there is in the Rules "*superponat*" or "*superpositio*," this is properly applicable to a half-ration and half-fast; "*cena careat*," however, is used when a fast is meant—that is, *cena in nocte*.

§ 70. IS cumme dano forich in biat nó an offrend in oen ocus in sochaidhe ar ni luga cumung naernaighthi dosom cit lir quam si sibi soli assignetus amail nach moa soillsi na grene don oenfer for leith indas don sochaidhe

§ 70. It is all one whether one person or a number is present at the *Beati* or the Mass; for there is no less efficacy in his prayer if there be many present than if it be appropriated to himself alone—just as the light of the sun is no greater for one man only than for a number.

§ 71. IS mor leisim in mile cemenn nó co amplius do aithidhigh in deissi i domnuch is[2] foracbadh in mile cemind fri torrome fir galair fri tabhairt comne do 7 do ocaib 7 tuathibh biti fo anmchairtes

§ 71. He makes much of going the thousand paces, or more, to visit the tenantry on Sunday; and the thousand paces have been left as an ordinance for watching a sick man, and for

[1] *Read* doforslaicthe la

[2] *Read* issed

dotiagat do airsemh offrind 7 do etsecht procepti 7 do rætaibh tricibh cene 7*cetera*:—

§ 72. [45b] **IS** hed rochuala la crundmael acht fo thri nico rotroisci mælruain o gabis tamlachti .i. for artrig mac fælmuire im chaingin robui de muintir tamlachti friss. Iarsin chetna troscud cetemus romemaid coss ind ríg indó. Iarsin trosc[1] tanaise rotuit in tenid corroloisc hé o mulluch co talmin. Iarsin tress troscud fogeib in rí bás.

§ 73. Bithbés[2] menadche is he a auctartas robui telchomrac mor i muidh lena de noebaib herind IS hed rotinol ropo immned leo an aes pende do epiltin for usce 7 bargin[3] lasna sruithi robatar remib som Rotheiscset[4] iarum imbi fri dia. Dosnanic iarum int aingel 7 asbert friu napa machtad amh libsi olsuide[5] int usce 7 int aran indiu inn æs pende. Rofasaigthea na toirten[6] 7 clanda in talman cona fil nert na brig indib idiu fri fulang neich. Go 7 peccad 7 anfhir[7] na ndaine dorelacht[8] annert 7 a brig asin talmin cona thoirthib. INtan rombatar in duine do reir dé Robui an nert coir i clandaib in talman nirbo messa int usce hisuide do fulung neich. quam lac hodie **IS** iarum atbert int aingel friu ni de min do chummusc doib aranim combed menadach arna toitsitis an aes pende immallama[9] fobithin arna forfoelnangair[10] int uisce 7 int aran.

administering the communion to him, and to the young, and to the laity who are under spiritual direction who come to wait for the Mass, and to hear preaching, and for urgent matters besides, etc.

§ 72. This I have heard Crundmael say, that Maelruain never fasted but thrice since he settled at Tamlacht —namely, against Artri son of Faelmuire, about a business that arose between the monastery of Tallaght and him. After the first fasting the king's leg broke in two; after the second, the fire fell and burnt him from top to toe; after the third fasting the king died.

§ 73. This is the authority for the habitual use of gruel. There was a great gathering of the saints of Ireland in Mag Lena. This is what brought them together: they were grieved that penitents died on bread and water in the days of the elders who lived before them. Then they fasted against God on account of this. Then an angel came to them and said to them: "Wonder not," said he, "if the bread and the water cannot sustain the penitents to-day. The fruits and plants of the earth have been devastated; so that there is neither strength nor force in them to-day to support anyone. The falsehood and sin and injustice of men have robbed the earth with its fruits of their strength and force. When men were obedient to God's will the plants of the earth retained their proper strength. At that time water was no worse for sustaining anyone than milk is to-day." Then the angel told them to mix some meal with

[1] *Read* troscud [2] bithbin P (*see Notes*) [3] P *adds* ocus roscoiblic iarum [4] Rotroiscsit P
[5] *Supply* cenid fáel P [6] tairti P [7] anfhírindi P [8] dorelsat P [9] imalama P
[10] forfulngarair P *read* forlangair

§ 74. Teor menadcha ann iarum. menadach uas usce 7 menadach eter da usci sech ni teit [46a] sis arrec co dommain lestir ni theit súas huas usci accus menadach ind[1] usci. Rosaigi immurco dommain lestair berthus ind arbar sis. 'Aos ata etromæ cinaith 7 atroilded bliadain no anaild do pendait menadach huas usciu doib. Aós immurgu ata trumæ cinaid atroilded .uii. nó u.. andos menadach eiter da usci dóib. Aós morchinaid immurco atroildett .uii. anttos uel eo amplius ut fiunt episcopi uel sacerdotes qui cadunt in principali cremine uel homicidæ 7 reliqui. Menadach is uscu doib 7 cetera. Cleirech lasa marbtar cimmid ised is choir laisiom a pendit do amail bach nduinorcnid

their butter to make gruel, so that the penitents should not perish upon their hands (?), because the water and the bread did not suffice to support them.

§ 74. There were three kinds of gruel after that—gruel upon water, and gruel between two waters (while it does not sink right down to the bottom of the vessel, it does not float above on top of the water), and gruel under water. However, [in this case] it reaches the bottom of the vessel; the grain carries it downwards. Those whose sins are lighter, and who deserve a year or two of penance, get gruel upon water. Those, however, whose sins are graver, who deserve four or five years, get gruel between two waters. Those, however, who have committed great sins, and deserve seven years or more, as do bishops or priests who fall into mortal sin, or homicides and soforth, get gruel under water, etc. A cleric by whom a captive is killed should, he considers, do penance like any other homicide.

§ 75. ISsed aspered máolrúaoin oca aurail do neuch fairsiom guidhi dé laisiom 7 tócbale soscéli fris. Gestisi día lindi olsesiom condalithisi[2] iarum ar naurnithe frindi. Cena taithmenam for nanmand. ar nách áon guides día lind guidemne[3] día lasuidiu cid na taithmenam. ainm caich

§ 75. This is what Maelruain used to say when anyone enjoined on him to pray God for him, and to lift up the Gospels towards him. "Do ye pray God for us," said he; "and then ye share our prayers with us though we do not mention your names. For if anyone prays to God for us, we pray to God for him, though we do not mention each man's name."

§ 76. ISsed atbert mac óigi lis máir asrubairt fria alale iarmoracht dó dús cía bald ba dech dó nógébad di cleircecht. ISsed asrubart som is hé bald for nad cúalæ lochtt bós. Cid derscaigtech[4] nech olsesiom atberar bát

§ 76. This is what Mac Oige of Lismore said in reply to a certain man who inquired of him which attribute of the clerical character it would be best for him to acquire. He replied: "That attribute with which he has never yet heard fault

[1] *Read* is [2] *Read* condálidsi [3] *Read* guidmini [4] *Read deg-sercach* (Plummer)

romór a degserc. Cid umal asberar bát roumal dano ind fer ísin. Cith áointech bat romor a abstinait 7 reliqui similiter. Nitcualæ immurgu neuch asroepred bat rrofossad ind fer hisin arsé cipe dán ara coratar neuch láimh ised as dech dó foss occa 7 cetera

§ 77. Báoi alaile anchoire antuaid o sláne colcu. Coibnius dochuttæ. Rochachti iarum commór corroabstinit. Robaoi iarum áirgi laisim [46b] o muindtir 7 taiscit on muindtir. Fodaledsom iarum do bochtaib commór. Robbo accobar laisiom iarum a faccbail uile 7 daul commaolruaoin. Fobithin focerd a chubus som ar tomailt torith na muindtiri ind narbo lór iodne ind caich immacuired a toratt. Atbertatar iarum ind sruithi fria choicsiom ara tesed inda commaitecht som docum maolruin Iarmofocht iarum maolruaoin dó cid forúair olcus a blatha 7 non confesus est Tolduid iarum ind choic co tairfid and fítt forsambidsom do máolruin 7 multum commouit illam Doronais fer indgail[1] fort am ol maolruin Addomimso tra olse do reirsi de. Ni talaad[2] cetamus ol maolruain isind luccsa ata foaglés chóir and cruthsa olsesiom. Ind ldín file isund ol maolruaoin sech dogniatt a mod cóir. Rocaithet a fít. Ni tallasu iarum etturra sech ni dingne gniomrada Ní rocaithfet[3] do fit. Slechtais iarum fo ogreir maolruaoin. IS si mo riarsa am olsesiom arnatta do saogal ní do tórmuch forsind fitt teirc sin cen cop étech[4] 7 cen cop accobar lat And doberthar dano deit o[5] maolruaoin

found. If a man be distinguished [for charity]," said he, "it is said that his charity is too great; if humble, it is said again that that man is too humble; if ascetic, that his abstinence is excessive, and so with the rest. I have never heard, however," said he, "of anyone of whom it was said that 'this man is too steady.' Whatever task a man has set his hand to, it is best for him to persevere in it," etc.

§ 77. There was a certain anchorite from Slane, in the north, named Colcu, a kinsman of Mochutu. He was much given to austerities and strict abstinence. Now, he had dairying and store of victuals given him by the monastery. Then he used to make frequent distributions to the poor. Then he had a desire to leave all and to go to Maelruain, because he exercised his conscience about eating the produce of the monastery, as to whether each man who brought the produce was sufficiently pure. Then the elders said to his cook that he should go along with him to Maelruain. Then Maelruain asked him what caused his ill colour, but he would not confess. Then the cook came and disclosed the diet on which he lived to Maelruain, and he was greatly moved. "Truly thou hast wrought an unnatural crime upon thyself," said Maelruain. "I submit indeed," said he, "to thy will therein." "In the first place," said Maelruain, "thou wilt not fit in this place. It is under due arrangement (?) at present," said he. "Those who are here," said Maelruain, "while they do their proper share of work, are able to eat their rations. Thou, therefore, wilt not fit among them.

[1] *Read* Dorónais fingail [2] *Read* talda (*for* tallai) [3] *Read* rocaithfe [4] *Or* étig (Plummer) [5] *Read* ol

do torad ind erlama cith anidan ind cách is idan *sancto* taisfentar for lár dotegtisiu ar is disliu det siu torutt na naérlam *quam* ildis. Ni aurcuil dano deit a tír ind erlama fort chubus do fodil a toraid do bochtaib.

Thou wilt neither do active work, nor be able to eat thy rations." Then he knelt down in submission to the absolute will of Maelruain. "This is my will truly," said he; "so that thy life fail not, to make some increase in that scanty pittance, without leaving thee free to refuse it or desire it (?). But as to what shall be brought to thee out of 'the patron's fruits,'" said Maelruain, "though all (who bring it) be impure, it is pure for him who is holy. It shall be exhibited on the floor of thy house, for the patrons' fruit belongs rather to thee than to them. It is not forbidden thee to lay it upon thy conscience to distribute to the poor the fruits of the patron's land."

§ 78. Ni cóir *tra* laisiom cen tabairt do neuch a coibsen for cech náoi dondhi danacoibsenither su cen comtecht[1] do *in* prandio mad immalde fris dotecème 7 non [47a] ilde curat de frepuid na coibsen hisin aralegasu fiadosom ind riaguil 7 ind pennatoir 7 *con*etis[2] dóib ne pereas tre connairclius neich aile.

§ 78. He does not consider it right for anyone not to exact confession about everything from him to whom thou art confessor, without sparing him at meal-time if thou happen to be beside him, and he does not care about the healing effect of that confession; thou shouldst read the Rule and the Penitential aloud in his presence, and [do not] spare such persons, lest thou perish through indulgence to another.

§ 79. Nicongus laisiom dano do neuch cid arfaoma anmchardine nó cobsen neich bess siniu nó bess sruithe indas Arusce rere de aiti nó sinserbrathair mani bé nech aile bes lór laiss i focraib dó do athcomarc fris. Ni tend forngari immurgo dlegar dosom forsuidiu[3] acht aralégda[4] inda libra ara mbelaib combo mou de ronduca athgnu.

§ 79. Now, he does not consider that it matters if anyone accepts the spiritual direction or receives the confession of a man that is older or more venerable than he is (for example, his tutor or an elder brother), if there be no one else at hand of sufficient authority for him to consult with. He should not, however, lay upon such persons strict injunctions; but let him read the books before them, so that he may gain the more knowledge (?).

[1] *Read* dia coibsenigthersu, ceu chomaitecht
[2] *Read* ní cometis
[3] *Read* forsuidib
[4] *Read* araléga

§ 80. Bithbés troiscta dano ní forgein[1] lasna naobu [2]*acht* áon troscut indorsa.[2] Ni forgeni la comgald .i. aidchi cenlai a aithliu na cetaoine accus ni dentai immurgo aidci ind césta **Tri** troiscthe immurcu la colam cilde ind ando 7 leth fít ind cach ái díb 7 ba cumlechtach ind lethfítt hisin. Arre troiscthe la diarmait da fítt chert chutrume cid mín cid anmín dondecme 7 inddala hí do tabirt do día **A**raile do tomailt fadein 7 artáott troscud sin

[Here the *Abbgitir Crábid*, which we omit.]

§ 81. [51ª21] **IS** hed dano dohucc colccu ho eogun qui uiderit somnium cornale in dominica nocti daul dó do laim arabarach 7 a téchta[2] do denam isind domnuch ria ndul do laim .i. cáoccae nó cét sléchtan cid ind domnuch ceth hi soldamain nicon dermanad laisiom a pendaid and non sic máoldithruib *acht* aidchi lúain ind pendaidd **IS***sed* dano bad doig la coilchín indhí notegtis isna husciu. is do traothad 7 damnad hi[3] tole 7 ind accobur fognid leó nó is tormuch saothair dano cena.

§ 82. Ní aurcail dano laisiom do neoch cid chodala a lórtid *acht* rop la forcomet na trade colleir eter lao 7 aidche. IS ferr laisiom dano do [51ᵇ] neoch arabertha[4] ní do maith do denam a ingell 7 comallnad iarum **IS***sed* asber solam qui obseruat uentum non seminabit qui considerat nubes non metet

§ 80. Now, continual fasting was not practised by Comgall, and it is not practised by the saints at present, save one fast, namely the eve of Maundy Thursday after the Wednesday. On the eve of the Passion, however, no fast is to be observed.

Colum Cille, however, kept three fasts in the year, with a half-ration on each of them, and this half-ration was liberal. As an equivalent for fasting, Diarmait used to allow two exactly equal rations to be made, whether it happened to be coarse or light food, and one of these to be given to God; the other he was to eat himself; and this serves in place of a fast.

§ 81. This precept Colccu got from Eogan, that whoever had a carnal dream on a Saturday night should receive communion on the morrow, and should perform the due observances on the Sunday before receiving communion, that is to say, fifty or a hundred genuflections: even on a Sunday or a festival he was not allowed to forget his penance. This is not Maeldithruib's way, but he orders the penance on Sunday night.

It was Colccu's opinion that those who used to stand in water did so for the purpose of crushing and subduing their desires and longings: or else simply as an additional labour of piety.

§ 82. He does not forbid anyone to sleep his fill, provided that he diligently observe the Hours, both day and night. He thinks it better, moreover, for anyone who may intend doing any pious act, to make a vow and to fulfil it forthwith. Solomon says: *Qui obseruat ventum non seminabit: qui considerat nubes non metet.*

[1] *Read* forgéni [2] *These words should come after* comgald [3] *Read* na [4] *Read* arabera

§ 83. **B**íadd p*r*antigi da*no* is*ed* aonach ndedenach indsin is coir do imbirt isna mbelaib iar pr*a*ind hi sessam 7 hi pr*a*indtig a cetal.

§ 84. Cleir*ech* lasammarbt*har* cimmid is*ed* is coir laisiom a pendidd do am*ail* ca*ch* ndunoirc*n*i*d*

§ 85. **F**orith da*no* ind soscele 7 cobrid inda hanmanna fr*i*sa tocabar am*ail* forith uíuos 7 fogni laisiom a tocbail fr*i*ssna marbu **F**ec*ht* robáoi tecmongur celdag hi cluain m*a*c nóis im cosn*am* na hapdain*e*. Suidigestar iar*um* adomnan deorad etarru. Indand imbáoi iar*um* adamn*a*n ind hí. roc*r*a*i*dsetsom ind deorad taldsatsam a apdaine aire **F**óidis iar*um* a muindt*ir* dochum nadamnain do achúine fr*i*ú 7 d*i*x*it* illis ne pr*a*nderen*t* 7 ne solu*e*r*e*nt calciamen*t*a us*que* quo alloqu*e*r*e*ntu*r* adamanuss d*i*x*it* ut come-derent in illa nocti 7 comederu*nt* 7 i*n* cr*a*stin*a* die n*on* intr*a*uerun*t* ad illum us*que* ad t*er*tia*m* horam et t*un*c narra-ue*r*unt causam *suam* 7 adamnan*us* eli-uauit mana*m* suam *cum* euangelio de aibritiud ataran*n* i*n* tene muindt*ir* cluana m*a*c nois N*i*con f*or*damar suide *nó* ligi do fir díob *con*gabsat an deorad it*er*um. Adb*er*t iar*um* adamnan fr*i*sna techtaire tudecht dia tich co fuarat*ar* a cele isind apduine ara cind 7 legati inter*r*ogau*e*r*un*t horam specialem in qua ille effectus *est* abbas 7 ba sí húarsom douargaib adamnan ind soscele andall 7 post*e*a de tam celeri miraculo i*n*t*er*[52ª]-rogatus *est* 7 ille respondit napad machtad libsi olsesiom airde na cruichi tresi*n*d soscele is indeniu aibritid tres-ngata na huile dúile súas coricci riched. Is denit*ir* sin rosaigh fudumne pene 7 rosaig t*ur*cbail 7 funed ngr*e*ne 7 dessiu-bar 7 tuadebur ndomain hisin doen aibritiud 7 f*or*brisi cach dod*i*n*g*

§ 83. Now as to the *Beati* of the refectory: it is proper for them to repeat (?) the last . . . with their lips standing after meals, and it should be sung in the refectory.

§ 84. A cleric who kills a captive he considers bound to do penance like any other homicide.

§ 85. Now the Gospel helps and assists the souls of those towards whom it is lifted up, as it helps the living, and it is his practice to lift it up towards the dead.

Once upon a time there arose a contention in Cluain mac Nois over a contest for the abbacy. Then Adamnan set a stranger among them [as abbot]. Then while Adamnan was in Iona, they persecuted the stranger, and deprived him of his abbacy. Then he sent his monks to Adamnan to complain against them, and told them not to eat nor loose their shoes until they should have speech of him. Adamnan told them to eat on that night, and they did eat; and the next day they were not admitted to his presence until the third hour and then they set forth their case to him, and Adamnan lifted up his hand holding the Gospel at the moment when the fire . . . . the monks of Cluain mac Nois. He did not suffer one of them to sit or lie down until they received the stranger back again. Then Adamnan told the messengers to go home, and on their arrival they found their comrade in possession of the abbacy. And the messengers asked the precise hour in which he was made abbot, and it was the hour that Adamnan lifted up the Gospel yonder; and afterwards he was asked about so sudden a miracle, and he answered: "Wonder not," said he, "that the sign of the Cross by the

Read d'óen

§ 86. Maoldithruib in quadragesimis in aqua 7 pane usque ad nouissimum tempus pro anima patris sui. Fobithin ba deournichte[1] dogres in quadragesima. Robói araile laoch hi mudornaib cum uxore sua fo anmchairdes eochach ui thuathail hillanamnas dligid 7 cum decimis iis[2] post inimici eius iugulauerunt eum 7 omnes plebilis uidentes dixerunt quid profuit illi bona facere 7 statim uenit eocha ad dublitir narrauit illi causam suam 7 duiblitir dixit leth nó trian a folith do fodail do bochtaib 7 oenmac do udpart a chuirp 7 a anmæ do dia 7 in pendit nopeinebad ind laoch itir fit 7 an figill 7 saothar co cend .uii. annorum a denam do a macc tar a cend. accus a setig dano do pennait tar a cend fadesin 7 dara cendsom ind ré cetnæ Doronad iarum indní sin huile co ndechaddar do laim dia secht mbliadna a mac 7 a seitig. Donarfad iarum in illa nocte do duiblitir post .uii. annos 7 badu..l a sochraiti 7 etach net- [52c] racht imbe. Dobert iarum bendachtain for duiblitir ar ind fortacht dorradad dó 7 dixit illi in ac nocte dominus meisertus est mei et eduxit de inferno ad ragnum cælorum 7 dixit duiblitir. tu quis es ego miser de me cogitauit echo. Donarfid iarum in una eademque[3] do eochaid 7 filio 7 uxori 7 benedixit illos et eadem uerba dixit illis

power of the Gospel traverses quicker than a wink of the eye all the elements up to heaven. With like speed doth it reach the pit of torment; and it reaches the sunrise and the sunset and the southern and northern ends of the world in a single twinkling and vanquishes every obstacle."

§ 86. Maeldithruib lived on bread and water every Lent for the good of his father's soul, *usque ad novissimum tempus*: for his prayers were always occupied therewith in Lent.

There were a certain layman and his wife in Mugdoirn living under the spiritual guidance of Eochu ua Tuathail in lawful wedlock, and with ten sons. Afterwards his enemies murdered him, and all the lay folk, seeing this, said: "What did it avail him to live virtuously?" Eochu came at once to Dublitir and set forth his case to him; and Dublitir told him to distribute to the poor half or a third of the layman's substance, and that one of his sons should offer to God his body and soul, and should observe on his behalf the penance which he would have performed, the pittance and vigil and labour, to the end of seven years; and that his wife also should do penance on her own behalf and on her husband's for the same period. Then all this was done, and his son and wife came to communion that day seven years. Then he appeared on that night to Dublitir seven years after his death, and . . . was his comeliness and he had glistering raiment about him. Then he gave Dublitir a blessing for the help that had been given him, and said to him, "In this night the Lord hath taken

[1] *Read* ba de a urnichthe [2] *Read* decem filiis [3] *Supply* nocte

§ 87. **P**raind da*no* do tomailt la marb is coir andso 7 etach be*r*ar do æs .t. an*n*si*n* ni*con* molat*ar*som ind trosc*ud* andos is coir ind

§ 88. **IN**dand donecmic imsiti*n* hi codlad do neoch 7 ni facaid deilb 7 nibi cu*mman* lais ní do faicsin t*r*esambed elued do canad[1] ceth*tra* salmu 7 donicc[2] *in* aq*ua* 7 ni*n* derban dó dul do laim iarabarach **F**obithi*n* ni heillned dosom indnísin *acht* is mſchumne spiride f*ri* télach neich din imarc*rai*d lenda bís isind churp

§ 89. **IS** aurcail lais da*no* codlad do neuch oc p*r*aind. IS*sed* im*murgu* as choir laisiom cudnód ind p*r*ainde arna bether ocu na*ch* cei*n* do[3] cach son im*murgu*.

§ 90. Tréide nad *con*airiti tol dé.[4] maith ara *cum*misct*her* olc. maith tinscant*ar* 7 nad berar co f*or*cenn. acc*us* cobair f*or*eissed madob*er*the i*n*ruth nocobrafad[5] 7 doberar iarnasa[6] indruth nad cobradar.

pity on me and has brought me out of hell to the kingdom of heaven." And Dublitir said: "Who art thou?" "I am a wretched man: Eochu has thought upon me." Afterwards he appeared on the self-same night to Eochu and to his son and wife and blessed them and said the same words to them.

§ 87. "Praind do tomailt la marb" ought to come here, and "Etach berar do aes túate" next. "Nico molatarsom in troscud . . . *annos*" ought to come then.

§ 88. When pollution happens to anyone in sleep, and he does not see a dream-image, and does not remember seeing anything which should cause him to be polluted, he sings four psalms and washes in water; and it does not hinder his going to communion next day. For this is no pollution to him, but it is an evil recollection of the spirit, accompanying a discharge of some of the excess of liquid that is in the body.

§ 89. Now he forbids anyone to sleep at meals. This, however, is what he thinks right—to dispatch the meal so that no long while may be spent over it. That, however, is [not] incumbent on everyone.

§ 90. Three things which are not pleasing to God: good that is mixed with evil: good that is begun but not brought to an end: and help that comes too late, which would render aid if an attack should be made, and there is made an attack which it does not help [to resist].

---

[1] *Read* canaid [2] *Read* donig [3] *Supply* ní *before* do [4] *Read* nadchonaircet toil Dé
[5] *a gloss* [6] *Should come after* cobair

NOTES.

P. 127, 3. For the *Beati* (Ps. cxix) followed by the *Magnificat* cf. **129**, 8.

127, 8. *fermaidni*: for *fermit-ni*: this form of 1 pl. is found already in the Glosses, e.g. Wb 15*d*18, *guidmit*.

127, 10. The word *díol*, if sound, is perhaps the *díl* 'poetry' of which Meyer (*Contributions*) quotes a single example from a poem written in *bérla féine*; but more probably we should read *int ilach*. There is perhaps a reference here to the legend that Christ was born *do mulluch na h-Ingine*, S na R 7529.

127, 13. *Cethe* for *cid hé*. So **135**, 24. *ceth*: similarly *maith* for *mad*, **144**, 3.

127, 15. With this paragraph compare ZCP. iii. 29 § 16 (*Rule of Columba*: cf. Haddan and Stubbs' Councils ii. 1. 119) "men that gossip on trivial and worldly topics, or murmur at things they can neither help nor hinder, . . . these thou shouldst not receive, but let them have a blessing if they deserve it."

127, 16. *ni fogni laisim*. This phrase recurs very frequently in our text and also in the Rule of the *Céli Dé*, (where the form *fosgní* is also found). *Fogni, ni fogna* are similarly used in the *Uraicept*, with the sense 'serves (does not serve),' 'is used (is not used)': e.g. BB. 316 *b* 8 *fogní do chách*, so BB. 326 *b* 14: *ni fognae a telgud noe* BB. 331 *a* 6: so, too, in Sg. Priscian 203 *a* 17, 220 *b* 9, 10, etc. In our text we have regularly *ni fogní* for *ni fogna*, no doubt because *fogní* has become a formula and its original meaning is forgotten.

127, 18. *fobenad*: for the meaning cf. Laws v. 284, 5 *foben inracus acobuir*.

doairmescad: this form is against Thurneysen's analysis *tairme-scc* (Handbuch, § 843).

127, 19. *Manip lór* etc. This is obscure, perhaps corrupt. With *reim iond aosa coimsi* compare *reim iond aosa i senchellaib* **128**, 15: *reim áosa lanamnasa*, **145**, 24. If *coimsi* is for *coimse*, gen. of *commus*, then *áes coimse* may mean influential people, such as neighbouring chieftains. But perhaps we should read *áes cuibse*, 'people who came to confess': *cuibse* being gen. of *cubus*, which two lines further on means 'confession.' There seems to have been a confusion between *cubus* and *cobais*.

128, 12. For *sen-tascide* cf. *Togail Trói* index. The next words are corrupt.

128, 14. Helair is the "Elarius, anchorite and scribe of Loch Cré" whose death is recorded by the Four Masters, *anno* 802. See O'Donovan *ad loc.* and Plummer, Vit. Sanct. Hibern. ii. 26. Helair's island (mentioned below) is Inis Locha Cre, or Monahincha, near Roscrea. There was a settlement of 'Colidei' there: see Reeves, Culdees, p. 21.

128, 15. *senchellaib*. I do not understand this term: it is used again at **137**, 5.

128, 21. *torud ind erlamai*: tithes due from the *fine erlama* or tribe to which the patron saint of the church belonged: Laws iii. 38, 72, 74. For the principle laid down cf. § 77.

128, 25. Mochua = Cronán of Roscrea: cf. Mart. Oeng., April 28, and pp. 119, 121: Plummer, Vit. Sct. Hib. I. lix., II. 22.

128, 27. With the details in this paragraph cf. *De Arreis*, § 32 (Rev. Celt. xv. 497).

daig cudnuda na salm, etc. Mr. Plummer suggests that Helair preferred not to begin the day with the *Beati* (Ps. cxix), but to recite it in its proper order: he first recited Pss. i to cxviii in an ordinary vigil and afterwards Pss. cxix to end (*cond neoch noduslen*) in a cross-vigil, i.e. lying prostrate with arms outspread. The clause *fobithin iond forcetail* is obscure: cf. note on **133**, 9.

129, 2. At this point a sign in the margin of the MS. refers to a line written at the top of the page, which is here printed in brackets: unfortunately it is partly illegible; the connexion is obscure; and it is difficult to fix the exact point where the clause is to be introduced.

129, 13. *Duiblitir*: no doubt the Abbot of Findglas who died May 15, 791: cf. Mart. Don. and Mart. Tall., May 13 and 15.

129, 22. *Nicodoes.* This seems to be *t*-pret. passive to *-dúaid.* As to Maelruain's strictness cf. the tract *de quibusdam episcopis*, R.I.A. Ir. MSS. Series, 1870, p. 129.

129, 24. *Deer or wild swine*: their flesh did not count as meat, § 51.

129, 32. *lind dermait Dé*: cf. *cach lind somesctha is descaid dermait Dé*, Ir. Text. ii. 2, 75.

130, 5. Cainchomrac's death is recorded by the Four Masters *anno* 786.

130, 10. *conatallad*: past subj. of ~~*tuilim* with perfective *ad*~~. < con-da-talla5

The *less caillech* may be a hospital for beggarwomen, but more probably it is a hostel for nuns regularly attached to the monastery. Cf. 151, 5 *oc cros ind dorus lis.*

130, 16. *hé* seems to be an interjection; unless we read *Cid hed so, ol Dublitir.*

130, 18. *Do riar-su ind.* Here *ind* means (not 'in the matter,' which would be *and*, but) 'in return for it,' viz. 'for my sin.' Cf. § 9 *troscud ind.* Other examples of this usage are *atberim or Mac Con na cáirig ind* LL 291*b*22; *is iat na rátha fritha ind* LL. 375*b*50; *tucad dó i n-éc a ingen* LL. 375*b*7; *no in mbiad aithrige isna colaib doronsat* LBr. 152*a*21. So also YBL. 287*a*18; Silv. Gad. 137, 36; Wars of G.G. 32, 10.—W. J. P.

130, 25. *seq. Sancte Michaol . . . Sancta Maria*: cf. § 28, § 30. *Celebra Iuda, Cantemus, Hymnum dicat, Unitas*: see Bernard and Atkinson, *Liber Hymnorum* i. 18, 33, 36, 42. *Ego uero orationem*, Ps. lxix. 13. I can find no other trace of *Auis aue*, but the Franciscan paraphrase mentions here the versicle *Auerte faciem* (Ps. li. 9); and *auis aue* is probably a corruption of these words.

130, 28. *ó roscithet celebrad*: the construction is unusual, but cf. **140**, 13, *o roscithet iarum ind gabail hisin. Roscithet* is for *roscoichet.*

131, 3. *Biad prainddigi*: cf. § 83, and Reeves' *Culdees* 84, 1 (LBr. 9 *b* 1).

131, 8. *aidchi lúoin.* Sunday is reckoned as beginning from vespers on Saturday evening, and so with the other days.

131, 11. *iar praind.* It would seem that on Sundays dinner was in the evening, after vespers (and therefore really on 'Monday night'); whereas on other days it came after none: see *Culdees* 88, 11; 89, 27; 90, 4 (LBr. 10 *a* 32; 10 *b* 16; 10 *b* 23). The evening meal on week-days is called *cena*: cf. § 69.

131, 19. *Nech loingis riasind tráth*: cf. LBr. 11 *a* 5 (*Culdees* 91, 13).

131, 25. *Cornan.* This is Cronan of Glen Aosa who is mentioned in Mart. Doneg. Feb. 26 (Plummer).

131, 28. *Contra familiam* = *fri muintir*: cf. Thes. Palæohib. ii. 179, 222 (*note*).

132, 1. *tnúth* may be used for a variety of passions as well as jealousy.

132, 5. A distinction seems to be made between ordinary penance and strict penance (*dúr-phennit*): cf. *De Arreis*, § 14 etc. (Rev. Celt. 15. 489).

132, 6. *rochualai laisim*: cf. Pass. and Hom. 6730 *itchuala leo.*

With this paragraph compare § 51 and LBr. 10 *a* 45 (*Culdees* 89, 1), where it is laid down that one who does not eat flesh on Easter Day may not eat it under any circumstances whatever until the Easter following. In order to avoid this prohibition, even those who usually avoid flesh meats take a little piece at Easter, so that in case there is a scarcity of other food (through the crops failing or being destroyed

by marauders) they may be free to fall back on meat. The arbitrary nature of this prohibition and the extreme rigour with which it is enforced (cf. **146**, 17) remind one of the pagan *gessi*.

132, 12. *a senad uli*: cf. Wb. 9c28.

132, 20. *nó[s]mérai*: this seems to be a case of the aspiration of initial *sm-*, which is doubted by Thurneysen, Handbuch, § 118*b*.

132, 24. Cf. the Penitential of Theodore, ii. 12 (Haddan and Stubbs, iii. 199). In §50, *infra*, abstinence on Sunday nights also is enjoined.

132, 32. *ind libris Clementis*: the reference may be either to the Clementine Homilies xi. 30, xix. 22, or to the Clementine Recognitions vi. 10.

133, 1. *illocthiu* may be a corruption of *il-locud* (from *locaim* 'I flinch from'): or perhaps we should read *il-lochtaib cóir* and render 'in contravention of duty.'

133, 2. *attmaither* is perhaps for *addaimther* 'is conceded,' or possibly we should assume an *admaithim* 'I forgive, condone,' and write *admaiter*.

133, 9. *ma thecmaised forcetal ind arrad*: cf. LBr. 11 *b* 39 (*Culdees* 94, 20) *na tri cóicait do chedul cech dia mina thoirmesci forcetul*.

133, 18. This section is found in almost the same words in LBr. 11*a*15 (*Culdees* 91, 26). *déraich*; prototonic form: one would expect *doérig*: cf. *Stories from the Tain*, index.

133, 24. *Ní fil ní dogne dune* etc.: cf. LBr 11*a*19 *seq.* (*Culdees* 91, 31; 92, 1).

Brandub mac Echach, king of Leinster, was killed in the battle of Slaibre, A.D. 601 (FM.), or 604 (AU.). He seems to have been a personage of note, to judge by the entries of the Annalists: see also the reference to him in FM. *a.* 906, and compare the fragmentary Annals (ed. O'Donovan, Irish Archaeological Society), *a.* 910. For the story as to the circumstances of his birth, see ZCP. ii. 134.

The story of the battle which Moedoc, aided by Columcille, fought against the demons for Brandub's soul will be found in Reeves' Adamnan, p. 205, *note*.

134, 1. *isna tiríb thair*: Mr. Plummer remarks that this probably refers to Fursa's settlement in East Anglia: Bede HE. iii. 19.

134, 5. The dialogue is defective: Mr. Plummer suggests *Cindas indeóna? ol sisi. Indeúin crábid ol sesem*, 7 *foss oc etlai* etc. Cf. Ériu iii. 108 (Rule of Ailbe): *T'indeuin do béimim i cepp.* For the phrase *foss oc etlai* see Ériu i. 193, ZCP. iii. 449, Lism. Lives 4541. Stokes renders *etla* by 'penitence,' but this cannot well be the meaning, e.g. in Laws iii. 34, 36; it is rather 'self-abnegation,' 'holiness': cf. ZCP. iii. 448, §1.

134, 12. *inda sacairt doellad*: cf. LBr. 10*a*y (*Culdees* 89, 6) *in sacart doella a grada*.

134, 18. [*do*]*neoch gabthe*: for this use of *do neuch* cf. Atkinson, Glossary to Pass. and Hom. s.v. *nech*. Or we may read *nech gabthi* 'whoever takes it' (such a resolution), assuming the absolute 3 sing. with suffixed pronoun to be used in relative function.

ariondgel7a, arindbó are pres. sbj. of *gellaim, bonnaim* with infixed *-d-*. For *arind-* see Thurneysen Handb., p. 247.

134, 21. *bithfúr* 'continual preparation' as opposed to actual performance (Plummer). The point is that good intentions are more likely to be realized if they are publicly declared.

Mocolmócc ua Lítan = Colmán húa Liathain †725 (FM.): cf. Mart. Oeng., Mart. Doneg., July 25.

134, 27. *derbgelsid* < di-ro-*b*-gelsid (*dogellim*).

134, 32. *asindgelꝛai* from *adgellim* (*adgillim*) with substitution of *ess* for *ad*: see Thurneysen, Handb. 252, 461.

135, 1. *Feil sruith*[*e*] etc.: cf. LBr. 10*b*2 (*Culdees*, 89, 9). *Atcondairc-som*: the person meant is probably Maeldithruib, who is named in the next sentence.

135, 11. *Is lór la fairind* etc.: cf. *Culdees* 89, 18 *seq.* (LBr. 10*b*8).

135, 17. *indróet*: one would expect *arróet*; I have not found *ind-emim* elsewhere: perhaps we should read *Is sed dorigni Helair ind*: [*ar*]*roét* &c. There were strict rules as to receiving monks who came from another monastery: see Wasserschleben, Kanonensammlung 150–1.

136, 3. *fotroichleth-su* from *fociallur*: cf. *fonrochled* Wb. 19*c*13.

136, 11. 'Summer-Lent,' i.e. the forty days after Pentecost. *Jejunia tria* . . . XL *ante Pascha, et* XL *ante Natalem Domini, et post Pentecosten* XL *dies et noctes* (Haddan and Stubbs iii. 202); Vit. Sanct. Hib. i. cxx.

136, 31 *de bith*[*ḟ*]*úr ind rédæ sin*: the usual meaning of *fúr* is 'preparing,' e.g. *Togail Trói* 1272 (Ir. Text ii. i. 40) *frecor céill na scor* ⁊ *athnugud na múr* ⁊ *tórmach na rath* ⁊ *na fál* ⁊ *fúr cech réta*: cf. Stokes, Metr. Gloss. 81, Archiv i. 83. In the present passage it may be rendered 'contriving': but some forcing of the sense is needed both here and in the similar passage **134**, 21. In **146**, 28 *bithbúr* is no doubt a misspelling of *bithfúr*.

136, 35. *Ferdachrich*: no doubt the abbot of Dairinis who died in 742, according to the Four Masters, or in 746 according to the Annals of Ulster. His original name was Aed úa Aithmit. In some verses quoted in the Martyrology of Donegal, Aug. 15, he is called Maelruain's teacher.

> Aed, ba he a ainm iar bfior
> ua Aithmit, ba maith a gniomh,
> Fíorbhráthair, iar mbuaidh co mbloidh,
> do Mhaolruain, diarb fo[r]cetlaid (*sic leg.*).

In § 61 Ferdachrích is mentioned as contemporary with Samdan, who died in 734 (FM.).

136, 33. *conescomriter* from *asrenim*, with perfective *com*.

137, 1. With this paragraph compare *Culdees* 93, 11 (LBr. 11*b*6). Confessions were usually heard on Sunday (cf. *Culdees* 87, at foot = LBr. 10*a*23); and it would seem that penances, including flagellation, were performed that evening. The consequence was, apparently, that the irreligious laity looked on this as a kind of work done on Sunday, and made it a precedent for Sabbath-breaking.

137, 2. *fiach naidci lúoin* = *fiach aibne na hoidche luain* LBr. 11*b*7 (*Culdees* 93, 12) *Fiach aibne* 'debt of strap' i.e. 'flagellation': see Meyer in Rev. Celt. xv. 485. In our text, the phrase is varied: **138**, 23, *ni tabar fiach aibne*: **143**, 28–29 *iar nimbirt aibne* . . . *iar tabirt feich*: cf. **142**, 10 *cet moailli* (*mbuilli*) *de abaind*. In *Culdees* 86, 15 (= LBr. 9*b*z) *fiach nailme* is evidently a scribal error for *fiach naibne*.

is becc rand seems to be an idiom: literally 'is a small share.'

137, 18. *cuaird comgi Michíl*. For *cúairt* 'searching,' 'looking for,' see Meyer, Contributions, and cf. *gan chúairt cobra* BB 401*a*24. Mr. Plummer would regard *cúairt-choimge* as a compound, literally 'circuit-protection.'

137, 20. *icennale*. This is written, at the end of a line, *icen na* with *le* above the line. The right reading seems to be *in céin naili*, meaning 'alternately': but this phrase is usually preceded by *cach 'la céin* (cf. Ml 19*b*3, 39*d*12). The words seem to have been misplaced, and should come after *immun maire matin*.

Is head doleici: cf. LBr. 10*b*29 (*Culdees* 90, 11).

138, 5. *Cetheorae crosfigell* (read *crosfigle*): one for each *tráth* (cf. note on **141**, 4): there was a fifth at nocturns (line 24). He began by reciting the *Beati* (Ps. cxix) and the *Hymnum dicat* in 'cross-vigil,' that is, lying prostrate with his arms spread out in the form of a cross: then he sang the first hundred Psalms: then he performed the second cross-vigil, reciting the *Beati* a second time, and also the hymn *Cantemus*: then came Psalms ci to cxxxix (*Domine probasti*) followed by a third cross-vigil, with the *Beati* as before and also a hymn, which was on alternate days the *Hymn to Mary* or the *Hymn to Michael*: then the remainder of the Psalms were sung, and after them he performed the fourth cross-vigil, reciting this time thirty paternosters. This last form of cross-vigil is mentioned again **144**, 36.

138, 23. The reference to exemption from flagellation is out of place here: it is introduced because relaxation in regard to cross-vigils is granted at the same periods.

138, 25. *Two Christmases* i.e., Christmas Day and Epiphany (*notlaic stéill*). *Two Easters*, i.e. Easter Day and Low Sunday (the Sunday next after Easter).

139, 7. *Ní dílgatar*: the Franciscan paraphrase has *ní maitter iad.*

140, 3. *Cach [la] gabal*, etc.: cf. LBr. 10*a*37 (*Culdees*, 88, 17).

140, 6. *is dia forciull som*: read perhaps *is de daforgill-som* (cf. 16 *infra*); this sentence would then begin the next paragraph.

140, 8. *Niconéirsed . . . niconsesed*: for this use of the secondary future cf. Táin Bó Cúalnge (Eriu) 333 *seq*: *ní tergad . . . dogénad*: and *infra* **142**, 17 *nogébad a salmu.*

140, 13. *O roscithet ind gabáil*: one would expect *ó roscáich*, but cf. note on **130**, 28.

141, 4. The period between *matin* and *fescur* is divided into four *trátha*, and a hundred genuflections are made in each of these.

141, 29. *tresind dochradsa* for *tresa ndochrudso* (*dochruth*, 'indecorous').

142, 1. *Gille nó timtirid*: cf. LBr. 10*b*32 (*Culdees*, 90, 16).

142, 2. *arnachoarda* seems corrupt.

142, 3. *Manataigter*, for *mani-t-ágathar.*

142, 7. *arnachadfercaigther-su . . . manatfercaichther*: the verb is reflexive: cf. *mad notfergaither* LBr. 10*b*32.

142, 27. *iar tabairt a fuail* cf. LBr 10*b*37 (*Culdees* 90, 20).

143, 4. Clemens mac Nuadat is probably the same as Clemens of Tir da Glas, † 797 FM., or 801 (AU.).

143, 6. *inddand dondecmised*, for *intan dondnecmised.*

143, 13. *Ni aurtet ní*: Meyer, *Contributions*, gives '*arteit*, it proceeds, passes': but this interpretation does not fit the passages quoted. The true meaning seems to be 'takes the place of, answers for, compensates'; thus in Laws iv. 176, 26, when a man has killed a bee that stung him, *artet a cinaid* 'the killing compensates for the liability incurred by its offence,' Laws iv. 178, 16 *artet sochaide cinaid noenfir* 'the many answer for the liability incurred by one' (so Atkinson). In our text **161**, 11 we have *artaott troscud sin* 'this takes the place of a fast.'

143, 21. *Bliadain glantai* cf. **136**, 6.

Na tri xl aidchi: that is, the three Lents; see on **136**, 11.

143, 24. *ma tecme*: so LBr 9*b*40 (*Culdees* 86, 2) *cingit chorma didiu intan donecmaic.*

144, 1. *Aithrus* may be for *aithris*, 'telling' (i.e. telling one's state of mind): or perhaps for *aires* 'meeting, interview.' In either case the genitive *ind anmcharat* is somewhat awkward.

144, 26. Diarmait was abbot of Iona from 815 to 831 (Reeves' Adamnan 388); so 'bishop Carthach' cannot here be the saint usually known under that name, Mochutu of Rathen and Lismore, who died in 636. Perhaps the person meant is the Carthach, abbot of Tir Da Glas, who died in 851 (Four Masters): he may have been both abbot and bishop.

144, 28. *Ní bé erchailiud lat*, etc.: a warning against ascetic vows of excessive rigour: compare the story told in § 34 and the tone of §§ 68, 77, 80, 82.

144, 35. 'Between nocturns and tierce:' cf. *Culdees*, 90, 13 (LBr. 10*b*30).

145, 3. *fri geld báis*, cf. LBr. 9 *b* 34 (*Culdees*, 85, 24), *minabe gell de anmannaib* and the modern *geall le* 'almost': *gell re beith marb*, Death Tales 42, 2.

145, 14. *cin troiscid*: a breach of rules punishable by fasting; but one would expect *troiscthe*.

146, 8. Cf. **129**, 24 and LBr. 9*b*29 (*Culdees*, 85, 18).

146, 13. *Mani chaithea feoil 7 saill in pascha*: cf. note on § 12.

146, 28. *bithbúr*: see note on *bithúr*, **136**, 31.

146, 29. *Beo-marbad*. The correction *beógad 7 marbad* is easy, and accords with *cach 'la céin*: if we keep the manuscript reading, we must understand it as meaning 'all but killing,' just as *beó-gonta* means 'wounded but still living,' *beó-chned* 'a wound that is not fatal.'

146, 32. *inda timchol* may mean 'apart from them,' 'without their knowledge': for this use of *timchell* cf. Pass. and Hom. Glossary; Thes. Pal.-Hib. i. 597, note *d*. But perhaps it is to be taken with *timthirid* 'the servant who waited upon them.'

146, 33. *seland* always implies some little indulgence in the way of food: cf. **135**, 6; **151**, 25; O'Dav., 1484.

The object of adding extra water and boiling for a longer time is apparently to make the mess more digestible and nourishing.

147, 2. *tiug-lagin*. I have not met the word elsewhere; but the meaning must evidently be 'porridge' or something very similar.

147, 15. *Antan tra dontic*, etc. There is something wrong with this sentence; some words seem to have been lost.

147, 25. *ni argara itid díob*: cf. *cumma aranggairtis gortai 7 ittaid díb na hubla* LU 23*a*16.

147, 28. *mani pendea a reir*: cf. LBr. 10*b*38 (*Culdees* 90, 25) *inti nád penni do reir anmcharut*.

148, 2. *fothruc* should perhaps be *fothrucad*, but cf. *co foilc 7 co fothraic* LU 58*a*14.

148, 6. *ni accamar praind indi*[*b*] *fri díe*. On Sundays the prandium seems to have been postponed until after vespers: see note on **131**, 11.

148, 13. *rombeir*: the infixed *-n-* denotes that the verb is dependent on some implied idea such as 'be sure that.'

148, 19. *neich forbé lortid do muindtir de*. We should perhaps write *do muintir Dé*, translating: 'anything that remains to the family of God (the works) after they are satisfied. But cf. **128**, 7 *a forbí for lortaid na muindtire*.

148, 20. *maith leisim bess*: here *maith* is for *mad*, as in **144**, 3: *leisim* apparently refers to *lex aos*, a phrase which I take to mean the 'idle rich' (*lesc-áes*); unless it rather denotes those who lead a profane life, neglecting the labours of piety (*sáethar*). It was evidently a disputed point whether contributions should be accepted from such persons: cf. **128**, 16; **159**, 15.

148, 22. This paragraph is somewhat obscure. The first sentence would naturally

mean that after a full meal stirrings of concupiscence are apt to be felt (cf. §§ 59, 63). But then what is the meaning of rejecting (*adcor* = *athchor*) or subtracting from the meal, if it is already eaten? Does *adcor* mean 'casting the responsibility' upon the Lord? *digbail neich den praind* presumably denotes reduction of diet for a certain period after such an experience. *bruc* is apparently dative of *broc* 'sorrow,' here rather 'vexation, annoyance.'

148, 26. *Doselbi*: a present subjunctive used quasi-imperatively 'you may keep': cf. Táin Bó C. (Eriu) 1553 *doselba do chotach didiu*. I have not found the compound elsewhere, except as a variant to Félire, Epilogue 4 *dosealba do bliadain*.

148, 29. *an eola[s]sin*. The word *eolas* means knowledge gained by experience: see Ml. 19*d*18, 57*c*11. Here it rather means 'experiment, trial.'

149. 4. The suggested emendation *foibthi* is understood as participle of *fobenaim*, as *foirbthe* of *forbenaim*, but the meaning assigned is doubtful.

149, 10. Another story is told of a sister of Molaise, LL 285*b*, but her name is not given.

149, 15. *fit mesraigti*: cf. **155**, 27; so in the Pœnitentiale Vinniai, *panis et aqua per mensuram* (Wasserschleben, Bussordn. 109 *sq*,).

149, 18. *Bui siom oc huamim*. This was a common occupation in monasteries: it is prescribed in the Rule of St. Columkille (Haddan & Stubbs ii, 120: so too in the Rule of Ailbe, *Uaget, negat in bráthair* (Ériu iii, 100).

150, 1. As to Samdan abbess of Cluain Bronaich, see Plummer, Vit. Sct. Hib. I, lxxxvii, II, 253.

150, 23. *conimthisi* I take to be for *co n-imthius-sa* fut. of **imtechim* (cf. *adteoch*).

150, 28. *conidairsir* from *arsissiur*.

151, 1. As to the relation of devout women to monasteries see Loofs, Antiq. Brit. et Scot. Eccl., pp. 81 *seq*.; Gougaud, Chrét. Celt. 93. A canon laid down by the Synod of Patrick, Auxilius, and Iserninus is worth quoting (Haddan and Stubbs ii, 328):—"Monachus et virgo, unus abhinc et alia abaliunde in uno hospitio non commaneant, nec in uno curru a villa in villam discurrant nec assidue invicem confabulationem exerceant."

151, 14. *Is fochric*: so Wb. 10*b*1, 14, of those who prefer the life of celibacy.

151, 15. *a foindel*, etc.: the *a* seems unnecessary. It is doubtful whether one should read here and in line 21 *ina menmain* 'in his mind' or *inna menman* 'of the thoughts.'

151, 21. *Nícomór*, etc.: after *ní* a verb is needed meaning perhaps 'I inquired.'

152, 13. *nat furea galir* for *nad fóirea galar*: cf. 3 B. 23, 19*b*, *Nech praindes co fúiri galar ndó*.

152, 16. *Doimine abbatis Romæ*. I know nothing of this man, nor have I met the name Doimine elsewhere. It is possible that we should read *ir-riagaild Eimine* (there is no division in the MS., and the spelling *riagaild* might be supported by *figild*, **128**, 31). There was an Emine who died at Rome; see LL. 313*b*25. He can hardly be identified, however, with the author of *Cáin Emine Báin*, who was buried at Ross mac Treoin (Plummer, VSH i, 21; Ériu iv, 40, note 2).

152, 18. *ind fit bec min*, etc.: cf. LBr. 10*by* (*Culdees*, 91, 5).

153, 1. *do thuildiud* is probably a doublet of *do tormuch* and should be omitted, unless we are to construe *dogniat . . . do thuildiud*: cf. *dorinne sé é féin do nighe* (Dinneen).

153, 3. *Praind dano*, etc.: cf. LBr. 11*a*11 (*Culdees* 91, 21). As to the pollution caused by the presence of a dead body, cf. Todd Lectures, v, 89 (Life of St. Martin) *arna roelnitis roisc in nóib ó básaib na nddine nécraibdech in a fhiadnaise*.

153, 11. *Diarmaid*: the Abbot of Iona already mentioned, § 47. It was during his tenure that Blathmac mac Flaind was murdered in Iona by Norse pirates: see Four Masters, 823. Who Curúi was I cannot say: he may have been the 'chief of Cinél Loegairi' who died in 792 (FM.). Blathmac was celebrated in verse by Walafridus Strabo: see Reeves' Adamnan, 315, 388–9, with the references there given, and *Poetæ medii ævi Carolov.* ii. 297, ed. Dümmler and Traube.

153, 15. *conditoirmesc díob*: cf. Pass. and Hom. 575 *ni rotoirmescad díbso.*

153, 16. *ind leuitic.* See Leviticus xxi. 11; xxii. 4.

153, 17. For this use of *occo* denoting a set of circumstances, cf. Thes. Palæoh. ii. 252 *Huisque prius in calicem* 7 *issed canar occo*, and the instances given by Fraser in ZCP. VIII. 56.

153, 18. The latter part of this story (from **154**, 5 *et dixit illi*) and the next have been edited by Bergin (Ériu, ii. 222) from Stowe C. i. 2: some of the principal variants are given in our critical notes (marked C).

153, 19. *Findio mac Uiatach*: probably Findén of Mag Bile, who belonged to Dál Fiatach (LL. 349*c*10; BB. 219*a*39).

153, 29. *tech pende*: Bergin reads *tech péne*, but a special house for those undergoing penance is expressly prescribed in the Canons of the Synod of Aix-la-Chapelle: Hefele, Concilien, iv, 24.

154, 2. *isintturtt* for *isind urd.*

155, 27. *niconfil ind riagail*, etc. Fasting is of course regularly prescribed as a penance: the meaning here is perhaps that it is not enjoined as an habitual discipline.

155, 28. *fueregtar* for *fuirigther*, from *fo-rigim*: the variant *fuirestar* might be referred either to *forigim* or to *foricim.*

155, 29. A Rule ascribed to Comgall will be found in Ériu i. 192 seq.: but it contains no reference to fasts.

155, 33. *bairgine Coluim Cilli*: presumably a loaf of a particular size and make used by St. Columba: cf. *arán Mochue*, **128**, 25.

156, 1. Page 45 of the MS. is written in a different hand from the rest; and it is noticeable that aspiration of medials and of *m* is much more frequent here, and that the only cases of d. pl. of adjectives in *-ib* occur in this page, **156**, 17 and **157**, 2, also the late forms *rotuit*, *rotinol*, **157**, 10, 15.

156, 7. *erdath* for *airddach*: see Meyer, *Contributions.* It would seem that St. Columba lent his countenance to some festival of pagan origin connected with the growth of the crops. Or perhaps his Feast of the Ploughmen is an imitation of the Jewish feast of the first-fruits: see Levit. xxiii. 10.

156, 9. *nobithe*: passive imperf. of the substantive verb.

156, 13. *ir-riagail Colum Cille.* There is no reference to this subject in the *Regula Columbæ* printed by Haddan and Stubbs ii. 119.

156, 19. *superponat . . . superpositio . . . cena careat.* These formulæ are used, e.g. in the Penitentials of Gildas and Cummean (Wasserschleben Bussordn. 107, 466, 489). *Superpositio* is properly the continuation of the Friday fast into the Saturday: it was sometimes practised as a form of self-discipline, sometimes enjoined as a penance: Duchesne, Christian Worship (translation), 231, 285.

156, 23. *forich*: read *forice*, 'finds.'

156, 29. *in mile cemenn.* Mr. Plummer suggests that there may be some reference to a limit of distance imposed on Sunday walks, a 'Sabbath day's journey,' but perhaps it is rather an obligation to make excursions on Sundays with some pious object.

156, 31. *in mile cemind fri torrome fir galair*: cf. *céim torroma lobair lis*, in a poem attributed to Adamnan, ACL. iii. 215.

157, 4. I cannot identify either Crundmael or Artri.

157, 13. *Bithbés menadche*, etc. Another copy of this story is found in R.I.A. 23 P 3, and has been printed in Anecdota from Irish MSS. i. 75 (see also ACL. ii. 136). Some variants are given in the critical notes (marked P). The latter part of the tale is, however, corrupted in this copy. The word which we have expanded as *bithbés* is written in our text *bithb*$^{-}$, in 23 P 3 *bithbin*. Meyer regards it as a man's name, quoted as authority for the story. But this makes it difficult to explain the words *is e a auctartas*: one would rather expect *is é as auctarthas don scél-so sís*. The word *bithbés* is found (as Mr. Plummer points out to me) in Keating's History (ed. Dinneen iii. 82, 4).

157, 22. *Rofasaigthea na toirten . . . Gó 7 peccad*, etc. The idea that the fruitfulness of the earth was affected by the virtues and vices of its rulers is common in Irish literature: see, for instance, the Dindsenchas of Carman, RC. xv. 314; Tripartite Life, ii. 507, note; and compare Leviticus xxvi. 4.

158, 17. *Clerech lasa marbtar*, etc. This sentence is repeated in § 84.

158, 28. *Mac 'Oige*: †746 (FM) or 752 (AU): see a curious note on him in Mart. Oeng., p. 256, where he is called abbot of Less mór Mochutu, i.e. Lismore in Waterford.

158, 30. *cia bald ba dech*. At **154**, 25 and elsewhere *ball* is used in the sense of 'a member' of the Church: here it seems to mean rather 'constituent' or 'attribute' of the religious character.

159, 1. *degserc* is merely a miswriting of *deserc*; and *derscaigtech* is a corruption of *degsercach* = *desercach* (Plummer). The paraphrase has *deirceach*.

159, 9. *Rochachti*, etc. Cf. LBr. 11*a*35 (*Culdees* 92, 14) *Fer didiu nacachta cu mor*, "A man who disciplines himself severely."

159, 15. *focerd a chubus som ar tomailt torith*. For the idiom cp. Ériu ii. 92 *focheird mo menma airi*, LU. 130*a* 14 *focheird a menmain airi*, and Wb. 11*b*21 *arna rala for cubus airi*. These instances show that in the passage last quoted *for* is not, as Stokes and Strachan suggest, the preposition, but the possessive pronoun.

arna tta i.e. *arna tae* pr. subj. of *-tuit* with gemination after *arna*.

159, 37. *cen co* is not found in the Glosses (Strachan, Stories from *Táin*, 15, note).

160, 5. *fort chubus*: cf. LBr 12*a*37 (*Culdees* 96, 17) *fer graid gaibes eclais for a chubas*.

160, 9. *dana coibsenithersu*: the suggested emendation assumes the existence of a deponent *coibsenigim*. But the whole sentence is very awkward, with the transition from the third person to the second.

160, 14. *ne pereas*: if the confessor neglects his duties, he becomes liable for the sins of his penitents: cf. LBr. 10*b* 8 (*Culdees* 89, 17) *dosteit a chin fair*.

160, 15. *Nicon gus*, if sound, seems to be used like *nicon mór brig*, **152**, 6. In LBr. 10*b*45 (*Culdees* 90, 33) it is laid down that a younger man may receive confessions from an elder.

161, 1. *Bithbés*: the MS. has *bithb*$^{-}$: see note on **157**, 13.

161, 5. *Tri troiscthe*: cf. **155**, 31.

161, 8. *Arre troiscthe*, etc.: cf. LBr. 11*a*42 (*Culdees* 92, 23, where the last clause should read "this serves in place of a fast").

161, 14. This Colcu is probably Colcu úa Duinechda, †789, author of the *Sciap*

Crdbaid, copies of which exist in Brussels, 5100–4 fol. 12, and 2324-40 fol. 69 (Plummer). Eogan may be Eogan mac Colmáin, †769 (FM.), or Eogan of Lismore, †771 (FM.).

161, 16. *a techta do denam*: cf. *antaun mbis a cridhe ina techta* ZCP. iii. 451, 14, and *ni cumaing foruacrae firinnde inna techta* ZCP. iii. 450, 24; cf. Thes. Pal.-Hib. i. 582, note *d*.

162, 1. *Biadd prantigi*: cf. **131**, 3 and LBr. 9*b*1 (*Culdees*, 84, 1). *aonach* is corrupt: some word meaning 'verse' or the like is required.

162, 8. *ind soscele . . . frisa tocabar*: cf. **158**, 22 *tócbale soscéli*.

162, 13. *deorad*. In the Laws the term *deorad Dé* apparently signifies a person who has renounced his place in the tribal organization in order to dedicate himself to the service of God, and has thereby forfeited the claim which his tribal connexions might have given him to the succession to an abbacy (Laws iii, 74). Skene (Celtic Scotland, ii, 70) regards the term as simply equivalent to 'anchorite.' In the present instance *deorad* means perhaps simply a monk from another monastery.

162, 25. *atarann*: Mr. Plummer would read *a taraind* (tairndim) 'when the fire struck down.'

163, 6. Eochu ua Tuathail, anchorite, bishop and abbot of Lugmad (Louth) †820 (FM.).

163, 8. If the archetype had *cum .x. fīs*, this would easily be corrupted to *cum .x. sīs*, and hence the reading of our MS.

164, 17. [*ní*] *do chách són*: cf. LL. 74*b*34 *ni do chach la Meidb in lind dailter for Fer mBaeth*. The meaning here may be that it is not good for everyone to hurry over meals.

164, 22. *Treide nadcon airiti*, etc.: cf. LBr. 71 marg. inf. *a tri on-airecur tol dé*, etc.: this suggests the emendation offered. Cf. also LBr. 225 marg. inf. *Fuil tri ní do nach buidech mac Dé bíi*. We have to do with a triad of things which fail to keep up to their first promise. The third seems to be *cobair iar n-assu* 'help that comes too late': cf. *Táin Bó Cúalnge* (ed. Windisch) 3942 *giarb ē in chobair iar n-assu*. The rest of the last sentence is then explanatory, and *nocobrafad* is a gloss on *foreissed* (from *foriuth*). Arrange accordingly: *accus cobair iarnasa, foreissed* (*nocobrafad*) *ma doberthe inruth*, 7 *doberar indruth nad cobradar*.

GLOSSARY.

abraitiud *a wink of the eye* 162, 25, 37, 42; Contr.
adgellaim *I promise* rel. cum pron. infix. asindgel7ai 134, 32: adgillim Contr.
adlongaim *I drink*: pr. sbj. 3 pl. adlúsat 147, 24
admaithim ? *I excuse* 133, 2
adrali *has caused* 149, 8
aille méise *praise for the table, grace after meals* 131, 9; aille, praise, Wi
áintech *given to fasting* 159, 2
airchaill *prohibition* Contr.; ni haurchail 143, 18; 145, 15
airddach *festivity* Contr.; erdath 156, 7
aires *tryst* Contr.; caratrad irse 153, 22
aithglanad *repurification* 136, 7
aithrus *telling (one's sins)* ? 144, 1; aithris, Contr.
alt *kind* Contr.; pl. altai 140, 28
ammarthan *ill-luck* 130, 13: i.e. am-sorthan, cf. am-sén (or else am-marthain)
anteirt *prime* 138, 7; 145, 25; Thes. Pal.-Hib. i., 3
arberim *I intend* Contr. 3 s. pr. sbj. rel. arabera (sic leg.) 161, 29
aridralistar *has contrived it* 153, 27: cf. Thes. Pal. ii. 318, note *k*
arre *an equivalent* 161, 8: Contr.
arrec *immediately, absolutely* 158, 3; Thes. Pal. ii., 162, note *d*.
arsissiur *I stick fast* Contr.; pret. conid-airsir 150, 28 verbal noun air[i]sem 157, 1
artét *compensates, takes the place of* 143, 13; 161, 11: Laws
aruscc rere *for example* 160, 18: Suppl. Thes. Pal. 25
asendad *at last* 135, 21, 25; 150, 34; Contr.
asrenaim *I pay*: with com- infixed, conescomriter, 136, 33
atarann ? 162, 25
athgnu for aithgne *knowledge* ? 160, 23
atrocuil ? 151, 11
aulaid *stone slab* 151, 5: Wi
aurcilled ? 156, 9: cf. airichell 'preparing for, expecting,' Contr.

ball *attribute, characteristic* 158, 30
bannán *a little drop* 150, 34
beó-marbad *killing alive, half-killing* 146, 29 (dub. l.)
bíait
1. The Beati (Psalm cxix) 127, 3 et passim
2. bíait praintige, a form of grace used after meals 131, 3; 162, 1
bith-fer *a constant observer* ? 151, 24
bith-fúr *continual preparation* 134, 21; bithúr 136, 31; bithbúr, 146, 28
***bonnaim** *I declare*: pr. sbj. cum pron. infix. arindbó 134, 18: cf. adbonnaim, Contr.
braisech *kale* 132, 20: Contr.
broc *grief* Contr. dat. bruc 148, 26
buidetu *yellowness* 150, 36

caodet *they eat* 132, 7: for caithet (?)
cathbarr *crown* 127, 13
céimm *exile* 130, 8; Cáin Ad: LL 286*b*13
celebrad *celebration of canonical hours* 129, 7 etc.: see Plummer VSH 1, cxv note 14
cellach *contention* 162, 11; Contr.
céta *what art thou* ? 134, 3; ciata, Contr.
cnoc *lump (of butter)* 147, 9
coibsenigim *I hear confessions* Contr. pr. ind. dep. d[i]a coibseni[g]ther-su (sic leg.) 160, 9; verbal noun coibsenugud 149, 5
cóich *of whatever kind* 152, 31; Contr.
coimsi, aosa coimsi ? 128, 1
collàa, *begone!* 130, 12: Contr.
condálim *I share in* 158, 23; Contr.
conmescaim *I mix with* Contr. ara cummiscther 164, 20
conmidiur *I give orders* Contr., pres. 149, 14; pret. 141, 24; fut. conmesar 129, 30
corp lai *the middle of the day* ? 129, 6
cotaot (v. l. cotetet) *accompanies* ? 154, 28: conamteit (v. l. cotnimtét) 155, 24
cotreicigur ? 155, 22: (v. l. cotretiguir)
crád *distress* 152, 23, 30; Contr.
cride-scél *a darling wish* 136, 20: cridiscel la Faind Ir. Text i., 208, 32; Contr.
crochet *flitch* Contr.: d. pl. croch[t]aib 128, 13
cross-figil *cross-vigil* 129, 1 etc. Wi (figell)
cruthaim *I shape* Contr. fut. *rocru[th]fem* 'we shall be able to devise' 130, 22

cúairt *searching* Contr. cuaird comgi Muiri 137, 19: cf. cúairt cobra BB 401*a*24

cudnód *hastening* 164, 16; Contr.

cudnud *keeping* Contr.: daig cudnuda na salm 128, 31

cumlechtach *abundant* 161, 7; Contr.

cuthech *a snare* Contr.: d. pl. cuidachaib 131, 16

dag-menme *hilarity, jollity* 143, 5: cf. LU 73*b*39 corop maith a menma.

déis *tenantry* MacNeill, Population Groups 62: g. s. in deissi (read na déisse) 156, 30; pl. deissi, Triads.

deorad *a stranger, outlaw* 162, 13; Contr.: cf. Laws, deorad Dé

dessebar *the southern region* 162, 40; Contr.

deu[d]lái *the end of the day* 129, 5; diu láoi 138, 29; Contr.

diching? 142, 29

dígde *asking pardon* 141, 25, 29; Contr.

díol? 127, 10

doairlim *I approach* 142, 14; do-air-ell- Ascoli: nímthairle Thes. Pal. ii. 352

doairmescaim *I perplex* 127, 18; *I hinder* 153, 15; tairmescaim Tog. Tr.

docuirethar *it befalls, it falls upon* 135, 1: cf. Stories from Táin, index

doenacht *natural temperament* 152, 14, 15, 21

doérgim *I make bare, I abandon*, Stories from Táin; déraich 133, 21: verbal noun, dérge 133, 19

***doetarrethim** *I overtake*: pres. ind. do-netarrat 151, 9; past subj. danetarred 143, 4

doforgillim *I arrange, appoint*? 140, 17: hence perhaps -torclaither O'Dav. 1587, meaning 'is ascertained, is testified'

dogellaim *I pledge* 134, 27 (or do-ro-gellaim?)

doicsaim *I pull*; doticsa (for doicsa) 150, 27; ticsaim Wi

doim '*poor*' 144, 24: SnR, ZCP vi. 265, st. 26

doléicim *I discharge, perform* 137, 24

doselbaim *I keep*? 148, 26.

-dúad *I ate*, Wi: pret. pass. nicodoes 129, 22

dul do láim *to receive the sacrament* 161, 17: 163, 21; 164, 9; Rev. Celt. ix. 24

erlam *patron saint*, Wi., Laws; torud ind erlamai 128, 21; 160, 1; tír ind erlama 160, 5

escai 128, 2?

ess *vessel* 143, 19: Rev. Celt. xii, 117? O'Cl.

etla *self-abnegation, holiness* 134, 6: SnR, Ir. Text iii. index

feccaim for *I set about* 150, 30, 33; 155, 13: cf. Ériu ii. 226

fíach aibne lit. *debt of strap, the penance of flagellation* 138, 23. Rev. Celt. xv, 485: Ériu iii, 102: so fiach naidci lúoin 137, 3.

fíce *piles* 152, 9, pl. of fíc = lat. ficus: Vendryes, Hib. Voc.; Ann. Ul. 807

fiescad *beating with rods* 155, 2

fobenaim *I attack, annoy*: fobenad 127, 18, Fianaigecht, index; participle (?) foibdi 149, 4 'excited'

fociallur *caveo*; pf. pass fotroichleth-su 136, 3 fochíallaim, foichlim Wi

***fo-fo-ess-crinim** *I wither*: 3 s. pres. ind. fofeiscren 149, 8, 9; verbal noun feiscre (fescred) Triads

fogní *serves, is used* 143, 27, etc.: ní fogní 132, 21, etc.; ní fodgní 140, 25; fodgníod 140 22; fogeni 145, 7; forógeni, 143, 2 (see note on 127, 16)

fofúabraim *I undertake* t-pret. forrórpart (for foropart) 130, 16 fóbairim, Wi; fofúabair, Stories from Táin

forbíu (1) *I exceed* 128, 7; 148, 19; (2) *I light upon* 130, 13; Táin 551 (Ériu); Rev. Celt. xiii, 471

forcell *evidence, indication* 140, 6 (dub. l.); forgell Wi, Laws

forcleith *concealment* 135, 20

forcomaim *I guard* Tec. Corm.: dep. forcomedar 129, 35

foropair *extra labour* 133, 14: Mart. Oeng.

forrach *a perch, a measuring-rod* Wi, g.s. na forchae 133. 14 (or perhaps from farcha, 'a mallet,' P. & H., Laws, Mag Rath 162; but Dinneen gives this word as masculine).

foss *continuance, perseverance* 134, 6; 144, 28 Wi

fostad *confirming in orders* (?) 128, 19; from fossad, steadfast, Wi.TBC index; but cf. Contr. adsuidim

fothruc *washing* 148, 2 perhaps for fothrucad; but cf. Stories from Táin, index

frepad *cure, healing* 160, 11, Wi

friscomarcim *I ask*, Wi; ceni frecmairc 135, 16 verbal noun fremarc 134, 23

gabáil *a division of the psalter* 139, 11

gann *rough, coarse* gan-tuarai 152, 22; Thes. Pal. ii, xxi; *stout, thick* O'R.; Saxan ngalbech ngann Metr. Ds. ii, 36

gell *promise, pledge,* Wi: fri geld bais 'at point of death,' 145, 3

gléim (1) *I decide,* Wi, (2) *I am fixed, completed*; coroglea dó a foropoir 133, 16: go roglé dó uile, 'till it was all done,' Mart. Oeng. 92, z; co roglé dam, 'till my mind was made up,' Ir. Text i. 98, 16

gleten *finishing* 140, 29: cf. gléim

iar nassu *too late* 164, 23 Contr. s.v. asse

immarchide *fitting* 127, 9 Zeuss

immberim *I pour water* 142, 15; *I wield, I ply,* etc. Wi (imbrim)

imbert *chanting*? *muttering*? 162, 2 (imberim)

imchomarc *greeting* Wi 150 2

immdílmain *wholly free* (*from sin*) 155, 4: dílmain Contr.

imsitiu *pollution* verbal noun of *imb-ess-semim 164, 5: fothrucad hi nimsitin LBr 11 *a* 39

immtechim (?) *I entreat* fut. 1 s. co n-imthisi 150, 23

indemaim (?) *I accept*: -t pret. indroét 135, 17

ingell *vow* 146, 18; 161, 30 Laws

ingnam *produce, crops*: g. s. ingnama 156, 9: cf. ingnum O'Dav. 1138 indgnam, Laws

less caillech *hostel for nuns* 130, 10, 20

lex-áes for lesc-áes or lax-áes? *idle* (or *irreligious*) *people* 148, 18

lictiguth *permission, authorization* 136, 4: from Lat. licitum: cf. licet, Ériu i, 208

locthiu 133, 1 corrupt

longaim *I eat* Wi, *I drink* O'Dav. 1163, cf. 1197: pr. subj. -ralú 145, 2; impf. subj. -lúsad 143, 1; -lustis 129, 21

lortnaigim *I satisfy* verb. dep. notlortnigethar 152, 13

lórtu *sufficiency* 128, 7; 148, 19; 161, 27 Asc.

mairccthenach *lamentation* 155, 13

mí-accobar *evil desire* 152, 21

mí-imrádad *evil thoughts* 151, 16.

mod *measure* Wi; of food 149, 14; of labour 159, 31

muim *a possession* (?) 141, 11: O'R.

náilim (naillim?) *I put on oath*? ronáil fair 150, 3: cf. noill Laws

neméle 127, 6 *complaint* Wi

ord *rule, regulation* Wi: ord bertha 137, 11; isintt urlt chetna 164, 2

pars *a particle* 132, 7; of sacramental bread, ZCP iii. 36 note; of time, Mag Rath 108, 332.

rand *share*: in phrase, is becc rand 137, 4.

réimm *course of duties prescribed, cursus* 128, 1, 15; 145, 24 Wi

roebaidecht *excessive drinking* 147, 25

roithinche *cheerfulness* Wi: roithini 128, 4

roítu *great thirst* 145, 1

rúscc *firkin* 128, 13 Wi

sain-serc *favourite* 150, 10, 15

sam-chorgus 'summer-Lent' 136, 11

scuchim *I cease*: Wi: present-perfect roscithet (for roscuichet) 130, 28; 140, 13. Verbal noun scucht 144, 30

secda *dry* 152, 9

seland *any addition to the ordinary diet* 135, 6, selind nimbe; 146, 33; 151, 25; 155, 34: g. s. seillne 145, 21

sen-chill *old church* 128, 15; 137, 5

serr *sickle* Wi; g. s. serre 133, 13

súire *freedom from restrictions, exemption from duties* 132, 34, 145, 31

tairridi? dia tairridi 138, 32 aidchi tairridi 138, 35 *the day after, the night after*; perhaps dia táirre di (tárr, 'hinder part')

tairthim *a swoon, trance* 155, 15 (taurtaim): cf. Wi, Táin B. C.; Mart. Oeng.

teeh pende *house of penance* 153, 29; 154, 1

techte *fitting, proper* 147, 24 Wi?

télach, *discharge, effusion* 164, 11 Dinds. 104; Anecd. i, 1

tiug-lagin *mess of pottage*? 146, 33; 147, 2, 6.

tnúth *lust* 132, 1 'envy, indignation, longing' O'R., Dinneen

tóebatu *trust* 150, 41 cf. mairec dibeir toebadeo de Rev. Celt. xxi, 318 (read tóebatid)

tolnur (?) *I please* pres. ind. ní mór tolnathar 134, 19, perhaps for tolathar, cf. Hymn. 1, 35 rontolomar; LL. 171*a*3 ratholathar

tromde *troublesome* 130, 11: Stories from Táin

tuádebar *the northern region* 162, 41

INDEX.

The numbers refer to the sections.

Ablutions, 43, 45
Adamnan, story of, 85
Anchorites, 34, 67, 77
Ard Mór (in Waterford ?), 40
Artri mac Faelmuire (Maelmuire ?), 72
Avis ave (*Averte faciem* ?), a canticle, 8
Beati (Ps. cxix), 1, 5, 28, 30, 47, 70; *Beati* (*Beatus* ?) of the refectory, 8, 83: 'little *Beati*,' 30
Bishops, authority of, 7, 15, 65; orders of, 20
Blathmac mac Flaind, 65
Brandub mac Echach, 18
'Bread of Roscré,' 4

Caill Uaitne (Collooney), nun of, 32
Cainchomrac, bishop of Findglas, 7
Cainnech, his feast, 22
Canticles, how recited, 33
Carthach, bishop, 47
Cantemus, a canticle, 8
Celebra Juda, a canticle, 8
Céli Dé, 40, 45
Cena careat, 69
Cill Gulbin, 46
Clemens mac Nuadat, 40
'Clementine books,' quoted, 14
Cluain ua Duban, anchorite of, 34
Cluain mac Nóis, anchorite of, 67; abbacy of, 85
Colchu (úa Duinechda ?), 56, 65, 81
Colchu, anchorite of Slane, 77
Columba Sancte, a prayer, 8
Colum Cille, story of, 66; fasts recognized by, 68, 80; his loaf, 68; keeps Feast of Ploughmen, 68; his Rule, 69
Comgell of Bangor, 66, 80; his Rule, 68
Confessors, duties of 2, 23, 44, 54, 78, 79
Cook, 52, 77
Copar, sister of Moluise of Daiminis, 60
Cornan of Glen Essa, 10
Cross-vigils, 30, 47
Crundmael, 72
Cumine Fota, 40
Curúi, death of, 65

Death, priest must not be present at, 65
Defeat of the Devil, how observed, 55
Descert Laigen, 10
Descert (Muman ?), 61
Deus in adjutorium, a prayer, 58
Diarmait, abbot of Iona, 47, 65, 80
Diet: beer and meat forbidden at Tallaght, 6; rules as to food, 13, 49, 63; as to drink, 40, 48; diet of probationers, 24, 42; of the sick, 48, 52, 53; of old people, 64
Doimine (?) "Abbot of Rome,' 63
Dublitir, form of vigil practised by, 5, 33; D. and Maelruain, 5, 6; D. and Cainchomrac, 7; D. and Eochu ua Tuathail, 86

Easter, rules as to eating flesh at, 12, 51
Echtguide, Maeldithruib's confessor, 24
Egypt, return of Christ from, a feast day, 55
Emigration discountenanced, 17
Eochu ua Tuathail, 86
Eogan, 81
Epiphany, observed like Sunday, 55

Fasting, discountenanced, 68, 80; as method of reprisal, 72; substitute for, 80
Feast of Ploughmen, 68
Fer dá Chrich, and Maelruain, 25; and Samdan, 61
Findio mac Fiatach, 66
Flagellation, 26, 30, 37, 43
Fursa, story of, 19
Genuflections, 31, 33, 34
Glenn Essa, Cornan of, 10
Gospels read aloud, 29, 43, 79; power of, 85
Grace at meals, 8
Gruel (*menadach*), reason for use of, 73; three kinds of, 74

Helair of Loch Cre, 4, 5, 23
Hours: *matin*, 28, 30, 34, 50; *anteirt*, 30, 50; *teirt* 48; *medón lái*, 28, 48; *nóin*, 48; *iarnóin*, 48; *espartain*, 8, 30, 45; *fescur*, 30; *deired lái*, 30; *deud lái*, 30; *iarmérge*, 8, 30, 34, 48; observance of, prescribed, 82
Hymn to Michael, 28, 30

Hymn to the Virgin, 28, 30
Hymnum Dicat, a canticle, 8, 28, 30

Intercession for the dead, 18, 86
Iona, an abbot of, 52; Adamnan at, 85

Laisren, anchorite of Cluain mac Nóis, 67
Lismore, 48, 76
Loch Cre, Helair of, 4

Mac Oige of Lismore, 76
Maeldithruib, anchorite of Tir da Glas, 4; devotions of, 8; his four wishes, 25; disciple of Maelruain, 16, 22, 24, 26, 33, 36, 39, 40, 42, 48; on penance, 81; fasts for the good of his father's soul, 86
Maelruain, diet enjoined by, 6; would not hear music, 10; on reciting the Psalter, 16, 39; condemns emigration, 17; receives Maeldithruib, 24, 25, 42; condemns excessive rigour, 34, 77; on self-control, 36; his practices, 22, 26, 27, 33, 44, 48, 75; advice to Sechnasach, 46; M. and Samdan, 61; fasts against Artri, 72; M. and Colchu, 77
Mag Lena, 73
Magnificat, 1, 8, 30
Married persons, rules for, 14, 21, 50
Meals, rules for, 58, 89; grace at, 8; gospels read at, 29
Mocholmoc ua Litain (Colman), 21
Mochua (= Cronan), bread of, 4
Mochutu (?), 77
Moedoc of Ferns, 18
Molaise of Daiminis, 60
Mugdoirn, 86

Nuns, hostel for, 7, 62

'Old churches,' 4, 26

Paternosters, the thirty, 30, 48
Patron, fruits of the, 4, 77
Penances, 11, 45, 52, 74, 81, 84 (see Flagellation)
Penitential, to be read aloud, 78
Penitentiary, 66
Poor, food distributed to, 3, 35, 57, 77
Presentation of Christ in the Temple, how observed, 55
Probation, year of, 24, 42
Psalms of prayer, 5; recitation of, 8, 16, 30, 32, 33, 39; divisions of, 31

Ros Cre (Roscrea), bread of, 4

Samdan, story of, 61
Sechnasach, bishop of Cill Gulbin, 46
Servants, treatment of, 37
Siadal mac Testa, 40
Sick, diet for the, 48, 52, 53; sacrament administered to, 56
Slane, 77
Students, clerical, 48, 67
Sunday, observance of, 13, 26, 49, 55; begins after vespers on Saturday, 45
Superpositio, 69

Tamlachta (Tallaght, Co. Dublin), 6, 22, 72
'Thousand paces,' 71
Tir Cualann (Co. Dublin), 6
Tir da Glais (Terryglass), 4, 12
Tonsure, time of, 27

Unitas, a canticle, 28, 30

439019

ROYAL IRISH ACADEMY

SOME RECENT PUBLICATIONS

ARCHÆOLOGY.

[Lists of Papers on other subjects—scientific, literary, and archæological—may be obtained on application.]

ARMSTRONG (E. C. R.): Stone Chalices, so called. 1907. pp. 10. 1 plate. 8vo. 6d.

ARMSTRONG (E. C. R.): Prehistoric Leather Shield found at Clonbrin, County Longford. 1909. pp. 4. 2 plates. 8vo. 6d.

COFFEY (G.): Prehistoric Cemetery of Loughcrew. 1897. pp. 16. 6 plates. 4to. 2s. 6d.

COFFEY (G.): Monuments of La Tène Period in Ireland. 1904. pp. 10. 5 plates. 8vo. 1s. 6d.

COFFEY (G.): Excavation of a Tumulus near Loughrea, Ireland. 1904. pp. 7. 8vo. 6d.

COFFEY (G.): Craigywarren Crannog. 1906. pp. 10. 6 plates. 8vo. 1s.

COFFEY (G.): Two Finds of Late Bronze Age Objects. 1906. pp. 6. 2 plates. 8vo. 6d.

COFFEY (G.): Irish Copper Halberds. 1908. pp. 19. 3 plates. 8vo. 1s.

COFFEY (G.): The Distribution of Gold Lunulæ in Ireland and North-Western Europe. 1909. pp. 8. 4 plates. 8vo. 1s.

COFFEY (G.): Archaeological Evidence for the Intercourse of Gaul with Ireland before the First Century. 1910. pp. 11. 8vo. 6d.

COFFEY (G.) and R. LL. PRAEGER: The Antrim Raised Beach, a contribution to the Neolithic history of the North of Ireland. 1904. pp. 58. 6 plates. 8vo. 2s.

COFFEY (G.) and E. C. R. ARMSTRONG: Scandinavian Objects found at Island-Bridge and Kilmainham. 1910. pp. 16. 1 plate. 8vo. 1s.

COOKE (JOHN): Antiquarian Remains in the Beaufort District, County Kerry. 1906. pp. 14. 4 plates. 8vo. 1s.

FERGUSON (SIR S.): Fasciculus of Prints from photographs of casts of Ogham Inscriptions. 1880. pp. 10. 5 plates. 4to. 2s.

GRAVES (C.): Ogham Inscription in the Killeen of Aglish, Co. Kerry, Ireland. 1878. pp. 10. 1 plate. 4to. 1s.

GRAVES (C.): Croix Gammée or Swastika. 1879. pp. 6. 4to. 1s.

GRAVES (C.): Ogham Monument at Kilcolman, Co. Kerry, Ireland. 1887. pp. 8. 4to. 1s.

GRAVES (C.): Ogham Inscription supposed to bear an Anglo-Saxon Name. 1892. pp. 12. 4to. 1s.

GWYNN (E. J.) and PURTON (W. J.): The Monastery of Tallaght. 1911. pp. 65. 8vo. 1s. 6d.

HADDON (A. C.): Neolithic Cist Burial at Oldbridge, Co. Meath, Ireland. 1897. pp. 79. 8vo. 2s.

KANE (W. F. DE VISMES): The Black Pig's Dyke: the Ancient Boundary Fortification of Uladh. 1909. pp. 28. 8vo. 1s.

KNOWLES (W. J.): Prehistoric Remains from the Sandhills of Ireland. (3rd Report.) 1895. pp. 14. 3 plates. 8vo. 3s.

KNOWLES (W. J.): Prehistoric Remains from the Sandhills of Ireland. (4th Report.) 1901. pp. 59. 1 plate. 8vo. 5s.

MACALISTER (R. A. S.): Ancient Settlement in Corkaguiney, Co. Kerry, Ireland. 1899. pp. 137. 9 plates. 4to. 6s.

MACNEILL (J.): Notes on the Distribution, History, Grammar, and Import of the Irish Ogham Inscriptions. 1909. 8vo. pp. 42. 1s.

MAC NEILL (J.): Early Irish Population-Groups: their Nomenclature, Classification, and Chronology. 1911. pp. 56. 8vo. 1s. 6d.

MOSS (R. J.): Chemical Notes on a Stone Lamp from Ballybetagh, and other similar Stone Vessels in the Royal Irish Academy Collection. 1910. pp. 7. 8vo. 6d.

Neolithic Cist Burial at Oldbridge, Co Meath, Ireland. By A. C. HADDON. 1897. pp. 79. 8vo. 2s.

O'REILLY (J. P.): The Milesian Colonization of Ireland in relation to Gold-mining. 1900. pp. 43. 8vo. 4s.

O'REILLY (J. P.): Old Churches of Kill-o'-the-Grange, Killiney, and St. Nessan, Howth. 1904. pp. 10. 1 plate. 8vo. 6d.

PRAEGER (R. LL.) and G. COFFEY: The Antrim Raised Beach, a contribution to the Neolithic history of the North of Ireland. 1904. pp. 58. 6 plates. 8vo. 2s.

Prehistoric Remains from the Sandhills of the Coast of Ireland. By W. J. KNOWLES. (3rd Report.) 1895. pp. 14. 3 plates. 8vo. 3s.

Prehistoric Remains from the Sandhills of Ireland. (4th Report.) By W. J. KNOWLES. 1901. pp. 59. 1 plate. 8vo. 5s.

REEVES (W.): Bell of St. Patrick, called the Clog an Edachta. 1863. pp. 30. 4to. 1s.

SMITH (E. A.): Composition of Ancient Irish Gold and Silver Ornaments. 1895. pp. 14. 8vo. 2s. 6d.

SMYLY (J. G.): An Examination of the Dates of the Assouan Aramaic Papyri. 1909. pp. 16. 8vo. 6d.

STOKES (M.): High Crosses of Castledermot and Durrow. 1898. pp. 26. 12 plates. Folio. £1 1s. net.

STOKES (M.): High Crosses of Moone, Drumcliff, Termonfechin, and Killamery. 1902. pp. 38. 34 plates. 4to. 10s. 6d.

WESTROPP (M. S. D.): Glass-making in Ireland. 1911. pp. 25. 8vo. 1s. 6d.

WESTROPP (T. J.): Lesser Castles or "Peel Towers" of the County of Clare. 1899. pp. 18. 8vo. 3s. 6d.

WESTROPP (T. J.): Churches of County Clare, and Origin of the Ecclesiastical Divisions in that County. 1900. pp. 81. 8vo. 4s.

WESTROPP (T. J.): Dolmens and Pillar-stones in Bunratty and Tulla, Co. Clare, Ireland. 1902. pp. 48. 4 plates. 8vo. 3s.

WESTROPP (T. J.): Ancient Forts of Ireland. 1902. pp. 151. 8 plates. 4to. 7s. 6d.

WESTROPP (T. J.): The Ancient Forts of Ireland. 1904. pp. 10. 8vo. 6d.

WESTROPP (T. J.): A Survey of the Ancient Churches in the County of Limerick. 1905. pp. 154. 9 plates. 8vo. 4s.

WESTROPP (T. J.): The Ancient Castles of the County of Limerick: North-Eastern Baronies. 1906. pp. 54. 8vo. 1s. Central and South-Eastern Baronies. 1906. pp. 58. 3 plates. 8vo. 1s. 6d. Western Baronies. 1907. pp. 64. 3 plates. 8vo. 1s. 6d.

WESTROPP (T. J.): The Cists, Dolmens, and Pillars of the Western Half of the County of Clare. 1907. pp. 26. 3 plates. 8vo. 1s.

WESTROPP (T. J.): Types of the Ring-Forts and similar Structures remaining in Eastern Clare (The Newmarket Group). 1908. pp. 18. 2 plates. 8vo. 1s.

WESTROPP (T. J.): The Forests of the Counties of the Lower Shannon Valley. 1909. pp. 31. 8vo. 6d.

WESTROPP (T. J.): Types of the Ring-Forts and similar Structures remaining in Eastern Clare (Quin, Tulla, and Bodyke). 1909. pp. 30. 1 plate. 8vo. 1s.

WESTROPP (T. J.): A Study of the Fort of Dun Aengusa in Inishmore, Aran Isles, Galway Bay: Its Plan, Growth, and Records. 1910. pp. 46. 3 plates. 8vo. 1s. 6d.

WESTROPP (T. J.): A Study of the Early Forts and Stone Huts in Inishmore, Aran Isles, Galway Bay. 1910. pp. 28. 3 plates. 8vo. 1s.

WESTROPP (T. J.): Notes on the Larger Cliff Forts of the West Coast of County Mayo. 1911. pp. 23. 1 plate. 8vo. 1s.

Sold by

HODGES, FIGGIS, & CO., LTD., 104, Grafton-street, Dublin; *and*
WILLIAMS & NORGATE, 14, Henrietta-st., Cove[illegible]arden,
London, W.C.

AS 122 .D813 v.29 no.5 SMC
The monastery of Tallaght
47126715

34444018110015
AOP-6838

Does Not Circulate